श्री ललिताम्बिका सहस्रनाम स्तोत्रम्

SRI LALITHAMBIKA

SAHASRANAMA STOTRAM

(With Namavali)

(Introduction, English Rendering and Index)

BY

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"Saubhagya Bhaskaram"
Seeth commentary on
Lalita-sahasranama
by
Bhaskararaya

Lalitasahasranama belongs to Lalitopakhyana — a dialogue between the sage Hayagriva (one of the incarnations of Bhagwan Viṣnu) and the sage Agastya. It is a section of the latter half of the Brahmanda Purana

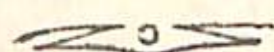
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INTRODUCTION

a. *Nature of this Publication and the Summary of the Purvabhaaga and Uttarabhaaga.*

a 1. This Introduction purposes to examine the form and content of the text printed in this book, its historical background and religious setting. A few abbreviations are employed in the ensuing pages. They are at the outset made intelligible: the compressed symbol LS stands for *Sri Lalithambika Sahasranama Stotra;* VS for *Sri Vishnu Sahasranama Stotra;* Upd, *Upanishad;* BG, *Bhagavad Gita;* DS, *Durga Saptasati;* N, *Nama or Name (s).* The editions of VS and LS used here for study are Tapovanam Series 82 & 88 respectively. The LS text of 320 stanzas reproduced here in Devanagari is meant for ceremonious religious recitation. It has three internal divisions: Purvabhaaga, Stotrabhaaga and Uttarabhaaga comprising of 50, 182½ and 87½ stanzas respectively. The first division describes the circumstances in which the hymn proper took shape, and the last one describes the benefits accruing to the worshippers who recite the Stotra in the prescribed manner. The bulk of this book is devoted to presenting, with rendering and notes, the Divine Names in the dative form with salutation suffixed, converting each unit into a holy formula used for meditative worship and religious oblations made to the Divine Mother. The Naamaavali is thus structured for internal and exter-

nal worship, exercise of devotion, and prayer. It is first given in Devanagari and then in romanized transliteration, in order to make it useful to those who are not conversant with Devanagari. Each name is then transshaped in English, in an explanatory manner. It is not meant to be a philological translation—there are other close translations. The Sanskrit commentary *Saubhaagyabhaaskara* has been laid under contribution for presenting the senses and metaphoric implications of the Names. The book closes with the Devanagari Index of all the Names and some important components.

a 2. Manuscripts of the LS have been found mostly in the peninsular India. In some of the earliar editions of LS mention is made about its commentaries by Sri Vidyaranya-muni, Vimarsananda-natha, Bhattanarayana and one Sankaracharya. The well-known commentary on this hymn by Bhaaskararaaya-makhim *alias* Bhaasuraananda Natha, called *Saubhaagyabhaaskara*, is alone printed. It is said that Bhaaskararaaya was a native of Bijapur and lived probably from 1690 A. D. to 1785. Pilgrimages of this eminent mystic and scholar to the four ends of India, composition of many religious works by him, and his performance of certain miracles] are remembered and transmitted by succeeding generations. The *Saubhaagyabhaaskara* has not only supplied us with the etymologies of the N, but also elucidated the setting and allusions, besides giving a wealth of details on

the practice, doctrines and benefits of Mother-worship. But for it our understanding of this great psalm would have been much poorer. From the colophon of the LS texts we come to know that the work belongs to the *Lalitopaakhyaana* which is in the form of a dialogue between Sri Hayagriva and the sage Agastya. *Lalitopaakhyaana* itself is a section of the latter half of the *Brahmanda-purana*. According to the *Mahabharata*, every knowledge has its source in Bhagavan Vishnu and Sri Hayagriva is one of His incarnations. LS and *Trisati* took shape in colloquies between Hayagriva the preceptor and Agastya his disciple. The worhip of Sri Lalitambika is therefore called Srividya or Hayagriva-brahmavidya. Agastya stands at the head of this line of worshippers of the Supreme, among whom the important ones according to Puranic tradition are Manu, Chandra, Kubera, Lopaamudra, Manmatha, Agni, Surya, Indra, Skanda, Siva and Durvasas. Some of them are mentioned in LS N 231, 238, 239, 305, 375, 406, 545, and 647.

a 3. Agastya is described as one of the seven great sages of the hoary past. He was very small in stature but possessed stupendous powers and in him unparalleled austerities were combined with vast and profound learning. At the behest of Mahesvara, he had to go from Kailasa to southern India to take his abode there. As he tried to pass the Vindhya mountain, it obstructed his path by rising higher and higher. Agas-

tya pressed down Vindhya by his toe and crossed over to the South. To the west of Madura he took his residence at a place subsequently called Agastyagiri. Because of his separation from Kailasa, Agastya could not witness the marriage of the Divine Couple which took place there. For his benefit Mahesvara gave a view of His marriage subsquently at Madura as Haalaasyanatha. In the *Ramayana* we read that Sri Rama visited Agastya's Asrama, received from the sage a mighty bow, and that in the battle-field learnt also from him the holy hymn called 'Aadityahridaya'. There are Tamil works of antiquity believed to be produced by this emigrant sage from Kailasa. Once he visited the shrine of Vishnu at Kurtalam for worship. The keepers of the temple prevented his entry. By his mystic power he entered the *sanctum sanctorum* and converted the image of Vishnu into the Linga of Siva by passing his palms over it, showing the unity of Siva and Vishnu. One day he was performing his twilight devotions, when for Achamana he sipped the whole sea dry. For want of the ocean, then all the creatures prayed for mercy. The kind sage made water and restored the sea. But since then it is impregnated with salt. It is said that the river Kaveri started flowing first when his water-pot was emptied. Legends mention also that he crushed the pride of king Nahusha and destroyed two demons Vatapi and Ilvala. All these show that he was an extraordinary personality.

a 4. The present text is stated to be the thirty-sixth chapter of *Lalitopaakhyaana* and the first part of it is meant to eulogize the greatness of the Names of Lalithambika. This is achieved by emphasising the divine power of the preceptor Hayagriva, by stressing the unusual competence of his disciple Agastya, and by indicating the might of the Divine Mother Herself. Since the Sanskrit text alone of the Purvabhaaga and Uttarabhaaga is given in the body of this publication, a full summary of it is given below: Agastya learnt from the most enlightened and supremely erudite Hayagriva, the wonderful account of the manifestation and deeds of the Goddess Lalithambika—how She revealed Herself first in the Fire of Consciousness, how Her coronation was then celebrated by the gods and how She destroyed Bhandaasura. Her enormously glorious divine city was also then described. The power of Her Mantra, the Panchadasaakshari, the six-fold Nyaasa, the procedure of internal and external worship with elaborations, details about Purascharana, definition of Japa and the elements of Homa were then described. In the section devoted to secret instructions, the mystic unity ofSriyantra, Srividya, Sri Lalithambika, Sriguru and their mutual relations were taught. In another section a number of hymns in praise of the Divine Mother was presented. Then two Sahasranamas pertaining to Mantrini and Dandini were taught to him; but the one on Sri Lalithambika was left over or kept

back. The Purana in which LS occurs is a narration by Suta. The subject of LS is given, as already stated, in the form of a colloquy between Sri Hayagriva and Agastya. Suta continues to report to the Rishis assembled at the sacrificial session what happened next. In an undecided frame of mind Agastya thought thus : Could it be a conscious omission ? Or could it be that the master thought me unsuitable to learn it ? Certainly a great Guru will not be lax towards a genuine disciple. What reason could there be for him to keep back from me part of the teaching ? Have I not real desire to learn ? Have I not served the Guru with deep reverence ? Agastya comes to the conclusion that he may be unfit to listen to it. So he humbly asked his teacher the reason for the neglect. The preceptor Hayagriva is an ocean of mercy. He is omniscient and so certainly he could not have forgotten to teach Agastya LS, an important item.

a 5. Delighted Hayagriva spoke in reply to the great ascetic Agastya: O spouse of Lopaamudra, listen to me attentively. Well, I have not yet given you the thousand names of Sri Lalithambika as it is a guarded secret. Now that you are asking for it with great devotion, I am giving it to you. Even if the subject is not meant for open teaching it should be taught by the teacher to a fit and devoted disciple. You too, should not give this holy gift to any one who has no honour and love for the preceptor, who is wily, impure, unbelieving, bereft of devotion to the Divine Mother and

ignorant of the excellent Srividya. A wise teacher is averse to teach a person who does not ask for instruction. But he may impart it to one who has genuine faith in the teacher and great interest in the teaching. There may be disciples who have Sraddha of this kind, but have no self-confidence to ask the Guru. Such persons also may be taught graciously, even without their praying for it. Agastya's anxiety for not having learnt LS so far indicated his fitness for it.

a 6. Profound secrecy connected with the LS which Hayagriva has in mind here, amounts to this: What is evident to everybody is not a matter for question or answer. What is not within the knowledge of anyone excites no curiosity. So, questions can be asked only about matters that are not fully known and fruitful yet. What is meant for the elite cannot be broadcasted beneficially before all. Religious faith, loving adoration, humble questioning and moral purity make one eligible for seeking such precious matters. This is clear from the reply given by Hayagriva: This LS should be given to a person who has loving adoration for Srimaataa, who knows Her Mantra, who is regular in his internal and external worship, and who strives to be pure always in thought, word and deed. O Sage, The Tantras present many strings of 'Thousand Names' in praise of the Divine Mother which are productive of immediate benefit. Among them this is the most preferable one for the worshippers of the Divine Mother,

even as Srividya (*Vide* N. 585) is among the Mantras, Sripura (*Vide* N. 56) among the citadels, Sri Lalithambika among the Saktis and Siva among the Gods. Here Sri Hayagriva mentions two types of Srividya, Kaadi and Haadi, of which the former is declared to be superior to the latter—a matter of taste and eligibility of the worshipper. It is also said that Paramasiva is the Most High for the worshippers of Srividya, for these reasons: Paramasiva is not different from the Divine Mother; He Himself worshipped Her (*Vide* N. 406); the meditative identification of one's own Guru with Paramasiva, who again is one with the Divine Mother, is the central principle of Diksha. Hayagriva continues: Sri Lalithambika is more pleased by reciting LS than by the recital of any other similar hymn. Therefore you should recite this regularly, without break, till the last day of your life. So far regarding the mere recital and meditating upon these names.

a 7. The reading of LS can be combined with external worship, such as offering of flowers, Bi!va, Tulasi or Lotus to the Divine Mother on the consecrated Srichakra (*Vide* N. 996). By this She is propitiated without delay. After the worship of the Sriyantra and silent repetition of the sixteen syllable Mantra of the Divine Mother, LS must be regularly recited. This implies that in the combined external worship this chanting of LS must come in the end. It is not laid down here that every recital of LS should always be preceded

by external worship and silent repetition of the fundamental Mantra. When the aspirant is not capable of performing Puja and Japa, mere recitation of LS confers on him the same fruit as in the first case. That is to say, the chant of LS may be deemed as a substitute for the inclusive worship done with offerings, silent repetition of Mantra and Nyaasa. Any one item among the four principal elements — Puja, Japa, Nyaasa and Naamakirtana — may be considered as principal and the rest subsidiary. The principal will be a substitute for the subsidiaries when they are omitted because of inability. In the usual worship, other hymns also may be recited; and they will have their result conducive to rise in life, but the rectital of this one, the LS, must be made a regular feature. A devotee of the Divine Mother, as a rule, is in duty bound to perform Archana, Japa and Naamakirtana. In support of this assertion the following incident is described.

a 8. Long ago Sri Lalithambika summoned for the benefit of Her devotees, the Goddesses of speech Vasini, Kamesvari, Modini, Vimala, Aruna, Japini, Sarvesvari and Kaulini. She then told them: 'You all have diverse powers of speech through My grace, and you are appointed for conferring them on My devotees. You know the secret of My Sriyantra and you are all extremely devoted to My Name. Therefore now I order you to produce a hymn about Me. Let it include My one thousand names and be of such quality that by the

recitation of it My devotees receive My favours without delay (*Vide* N. 732)'. Vasini and the rest know the mystic powers of all the Names in LS as they are entirely devoted to Her. They preside over all good speech, they have the full grace of the Divine Mother, they are deputed to give efficiency to devotees in true and right speech, they understand the archana of Sriyantra fully and they are devoted to Lalithambika, heart and soul. The greatness of LS is therefore inestimable, as it has come from them. One speciality mentioned in this connection is that the Stotra ends with Her specific appellation Lalithambika in N 1000, which is the imprint and guaranty of authority for the whole hymn determined here as Ankitanama.

a 9. When Suta, the narrator of the Purana, completed reporting the above behest of the Divine Mother to the Vagdevis, Hayagriva continued his narration. The Divine Mother was then seated on Her throne of universal sovereignty. There was a great opportunity then for all those assembled to serve and worship Her. Gods came there in crores with their spouses. Brahma and Sarasvati, Narayana and Lakshmi, Rudra and Gauri, various Saktis led by Mantrini and Dandini, numberless groups of celestials, hosts of holy men like Visvamitra; Siddhayogis like Narada, Sanaka and the rest, all came before Her endlessly. When they were seated, after having paid due obeisance to Sri Lalithambika, the Vasini group of Devis stood up with folded

hands and psalmodized the LS at Her bidding. Lalithaparamesvari was pleased at their performance and the entire assembly was eminently filled with joy and wonder, for it was a perfect piece of sacred literature, pregnant with mystic power and spiritual wisdom; and so it came to be called Rahasyanaama.

a 10 Addressing the great gathering the Divine Mother then spoke the following words: 'It is at my behest this pleasing unique psalm was sung by the deities of speech. For my pleasure, therefore, you all repeat it constantly and promulgate it among the devotees. If a devotee of Mine recites it many times, he becomes very dear to Me and I grant his wishes. After worshipping Me on the Srichakra and repeating My Mantra of fifteen syllables, one should repeat this for My joy. Even though the Puja and Japa are omitted because of incapacity, recital of LS only, without accompaniment, will certainly please Me. Desires of the reciter will no doubt be fulfilled when I am pleased. So do not omit the recital of LS at any time'. This is the declaration, says Hayagriva, made by the Supreme Goddess. From that time onwards, Brahma, Vishnu, Mahesvara and the other Gods and their Saktis started reciting this hymn in order to please the Divine Mother. Now listen to me Agastya, with faith, said Hayagriva, I am going to repeat to you LS.

a 11. The central part, Stotrabhaaga, appearing in this publication from pages 10 to 28 and 39 to 321 will

be discussed separately. The Uttarabhaaga declaring the fruits of the hymn appears from pages 29 to 37, and that is now taken up for review. 'This hymn which I have now imparted to you', says Hayagriva, 'is most secret and very dear to the Divine Mother. It is unequalled for all times. Sri Mahadevi likes it very much. Recitation of it as a religious exercise has the potency to cure all kinds of illness and to increase the span of life. It can remove all obstacles which prevent the devotee from enjoying longevity to a hundred years. Mishaps such as snake-bite and attack by wild beasts, causing premature death will be warded off by its power. By it the issueless will get progeny. A person will obtain great prosperity and the four coveted human values by the holy recital of LS. The usual procedure is this: The devotee should first have his regular morning bath and perform the twilight devotions at daybreak. Then he should enter the sanctum to worship the Divine Mother in the Sriyantra. When that is complete he should silently repeat the Srividyamantra with faith and concentration. If he intends to achieve greater and quicker results, he may do Japa of Srividyamantra one thousand times. If he has no capacity for the larger number of repetition, he may reduce it to three hundred times or one hundred. After this Japa and before the offering of Pushpanjali, chanting of LS should be taken up.'

a 12. Anyone would like to have some idea of what he would get in return as fruit of his labour, if he is to be induced to act in a certain manner. Hayagriva, therefore tells this to Agastya : A person performing a single recital of the LS repeats each and every name of it once. Even by reciting a single name and once only, he receives far greater merit than what any one would get by taking bath in the Ganges, consecrating Siva-linga in Benares, performing Asvamedha sacrifice on the banks of the Ganges, giving to holy learned Brahmins mass of gold when the sun and moon are under eclipse in the sacred Kurukshetra, feeding them daily during long periods of famine, and digging wells in the dry deserts. All the sins, even grave ones, committed by a man or woman who repeats the hymn, whether they result from failure to do his or her regular duties or from the committal of forbidden acts, all that will be wiped away by the recital of a single N of LS. To put it briefly, creatures living in all the fourteen worlds cannot commit that amount of sin which a single N of this hymn cannot render ineffective by opposite effect. To look for another source in order to nullify sins would be like going to the snow-mountain to prevent cold.

a 13. By the help of this hyperbolic eulogy the Stotra is recommended to the devotee so that he may get confirmed in this holy path. Further this grand praise impresses upon the minds of devotees the

power which the hymn has to make the Divine Mother favourable to them. LS is therefore here again and again qualified as Rahasya or mysterious. Results logically are commensurate with the time and labour spent over achieving them. But if a great result is obtained by less effort and time, that is certainly mysterious. Here varied and enormous fruits are promised to the devotee for the simple chanting of LS. Not only that, supreme grace of the Divine Mother is also assured. That is why this hymn is said to be the secret of secrets. One who recites this daily, says Hayagriva, receives all the good he seeks from the Divine Mother. How can any one be a devotee of Hers without chanting a hymn of such worth? It is again made clear that Naamasamkirtana itself is an independent unit as it has an originating injunction of its own. Hayagriva then gives some alternative modes of this holy exercise for the benefit of less competent aspirants. One who is not able to do recitation of LS everyday as long as he lives, may perform it on the sacred days like Sankraanti, Vishuva, the three 'birthdays' [This may refer to (1) anniversary of the birthday (Nakshatra) of a person, his wife and his son or (2) birthday and the two days contiguous to it before and after or (3) birthday, as well as the tenth and the nineteenth day succeeding it or (4) his birthday, the day on which he received Diksha and the day of his Purnaabhisheka: the choice is made as prescribed by his preceptor.] Navami and Chaturdasi and Friday

in the bright half of the month, and always on the full-moon day.

a 14. This is followed by some specific prescriptions given for the benefit of higher aspirants. On the full-moon day, when the lunar orb is completely visible with all its digits, let him meditate upon Sri Lalitambika on it worshipping Her with the five prescribed articles (*Vide* N 950). It should be noted here that just as Vishnu is worshipped in the Salagraama, or Siva in the Linga, counting upon their perpetual presence there, so also Sri Lalithambika is to be worshipped in the full-moon expecting Her presence there confidently (*Vide* N 240). Each of the fifteen digits of the moon (*Vide* N 391) represents one Nityadevataa. The sixteenth one, Srimat Tripurasundari is the plenum of all the earlier fifteen, perceived as the Srichakra. The full-moon represents the Saada-Kalaa or Sacchidanandarupini. One should make the oblations and recite the LS meditating upon this Kaamakalaa aspect of the Divine Mother both inside the heart and externally in the moon. This spiritual exercise and prayer is called Ayushkaraprayoga. Only those who perform the regular worship of Sri Lalithambika are eligible to perform such occasional rites with the motive of higher specific results.

a 15. Prayogas prescribed for obtaining widely desired ends are listed next: these are application for the removal of fever and headache, exorcising evil

spirits, curing poisons, attaining fertility, occult control, enticing wanted persons, attracting the powerful, subjugation of enemies, preventing the undesired, protection from thieves, success in debate, accession to permanent wealth, acquisition of literary talents and the like. Even those who have come within the sight of a Bhakta of the Divine Mother who is devoted to this hymn will be cleansed of his sins. One who has knowledge of LS alone is worthy of receiving holy gifts. Those who are well versed in the Tantras declare that he who knows the Mantraraaja (the holy Srividya formula of fifteen syllables), he who worships the Srichakra and recites the LS regularly is alone the truly competent vessel. Gifts given to such contribute to the grace of Sridevi. There is no meaning in giving gifts to one ignorant of the above said Puja, Japa and Kirtana. Therefore an intelligent person must examine the alleged votaries of Srividya carefully and give gifts only to those who are really established in it. Mantraraaja has no parallel among the Mantras; Lalithadevi is unequalled among Gods and Goddesses; no hymn can match this LS. Divine Mother will be well-disposed and pleased with one who makes a manuscript of this Stotra and worships it daily. This is supreme among hymns found in the Tantras. Repeat this with great care and as an act of worship as long as life lasts.

a 16. One should worship with flowers Srichakra at least once, employing for this purpose each N of

the Divine Mother given in LS. Any fragrant flower is good for the service—Lotus, Tulasi, Kalhaara, Champaka, Jati, Mallikaa, Karavira, Bilva, Ulpala, Kesara, Ketaki or Paatala. The great merit accruing from this Divine Service cannot be described even by Isvara. Sri Lalithambika only knows it. The worship of Divine Mother at night of the full-moon day, reciting one by one the thousand names of LS, leads a devotee to the realization of his identity with the Divine Mother. A devotee who worships similarly Sridevi on the Srichakra on Mahaanavami day gets release from Samsara without anxiety. If this worship is done on Friday, the worshipper will have joy with his progeny and his desires will be fulfilled. The well-being of all of them will be unshaken. In the end he will be united to Sri Lalithambika and that is the Supreme Goal. If one worships and feeds with delicious food one thousand Brahmins after this act of devotion, the Divine Mother would grant him Her own kingdom. He will not be in want any more. Finally comes this culmination of the declaration of fruits: If an aspirant recites the LS out of pure devotion to Divine Mother, entertaining no desire whatsoever, he will attain Brahmajnaana and release from all bondage of Samsara. Those who seek wealth, grain, fame and learning, too, will obtain these through the mysterious power of LS. Thus this is an incomparable Stotra conferring Bhoga and Moksha. Any person striving for Purusharthaas is bound to some one station

in life namely, that of Brahmacharya, Grahasthya, Vaanaprasthya or Sannyasa. Some defect or distortion in the performance of duty is likely to arise for any of them during life. All such shortcomings will be rectified by the constant repetition of this hymn. Among the thousand names of Vishnu, Siva and Devi, the last one is superior; among the many Devi sahasranamaas, ten at the top form the cream: and this one is the acme of them all. Know this Stotra to be very important as it removes the defects of Kali age. Naamakirtana is the sole remedy in this dark age of Kali for men who are full of sins rising from deserting the path of virtue. After making a trial of all the remaining Sahasranamaas one gets faith in this hymn. For a worshipper of the Divine Mother there is no more birth in Samsara. Those who are really devoted to Her worship and recital of LS are not many. Through great past austerities one comes to this path. Whether one wants to please the Divine Mother or accomplish some of his desired ends one should study this Stotra, else it would be like attempting to see without eyes or to remove hunger without food. Daily recital of this hymn is the only way to get the favour of the Divine Mother.

a 17. Hayagriva finally urges Agastya thus and concludes: Therefore one should recite the LS with purity, self-control and great devotion. As I have done, you too should teach this to the eligible for its successive promulgation. This should be taught only

to a Bhakta who has been initiated into Srividya. But let it be concealed from the devotionless just as the Srividya is preserved from them. This excellent hymn is not for those who are of a nature not different from that of animals. A person who gives this Stotra to one devoid of Srividya incurs the hot displeasure of the Yoginis. That should be very much avoided. So keep this perfectly. O Agastya, even to you I have taught this not at mine own initiative but by Mother's inspiration only. Recite this continuously with loving faith; Divine Mother shall grant your wishes. Suta brought his narration to a conclusion stating thus: 'Sri Hayagriva made the above declaration, contemplating Sri Lalithambika, overwhelmed with joy.' A perusal of the preliminary and concluding parts of the LS summarized above is a help to evaluate the central part of the text and to strengthen faith in the doctrine.

a 18. The above indefinite grouping of the applications of LS and the result that would follow the devotional employment of it has an internal sequence graded upward from the common wishes of the sensual man to the highest end sought by the discriminating seeker of release from Samsara through Self-knowledge—i e. rise in life from Bhoga to Moksha. The whole range of religious lore—Sruti, Smriti, Itihasa, Purana, Agama, and Tantra—teach the transworldly means for attaining rise in life and release from the bondage of Samsara. Worldly and transworldly values

are scattered in the sacred teachings. The seeker is guided by a preceptor who is an adept, after examining his eligibility and fitness. Since an overwhelming majority of human beings are prompted by desires of this world, vast portions of these scriptures are devoted to teaching the means of their fulfilment. Green forage is held as temptation in the sight of wandering cattle to attract and stall them. Similarly fulfilment of worldly desires are generously promised to the common man to divert his mind to the Deity who is powerful to grant them to him. Faith in the Divine often increases proportionate to the satisfaction obtained by devotion and finally the aspirant learns to love God disinterestedly. That is the purpose of the declaration of fruit in all the holy texts as illustrated above. The originative injunction or Apurvavidhi, in the scripture, is the authority lying behind all such announcements. The next section will show the nature, form and content of the LSN.

b. General Characteristics and Content of Sahasranamas.

b 1. Sahasranama is the name of a species of religious composition that developed in the Itihasa, Purana and Agama. In the Vedas the names of the attributes of the Deities are placed side by side with their own names in order to describe them more fully. Such adjectival expressions became synonyms later on. By frequent usage secondary names acquired the force

of the primary ones and by sanction of holy tradition they also gained the status of Mantra even as the primary names themselves. Nevertheless primary names always retained supreme importance in religious usage. When feelings of deep devotion aroused the sense of awe, adoration and self-surrender in the mind of the votary, both primary and secondary N were uttered with rhythm and tone in the form of sacred poetry; and when these N formed a holy chain, each link had the same strength and potency of the other. Their value was raised further when Pranava was prefixed and salutation ended the expression making it a holy formula. The *Rudrādhyāya* of the *Yajurveda* is an outstanding and widely used Vedic litany of this kind. This great sacred chant, it is quite probable, gave the cue to the Rishis who first conceived of the Sahasranama hymns. The *Rudrādhyāya* states *Sahasrāni Sahasraso ye Rudra adhi bhumyām*—there are Rudras by thousands on the earth, in groups of thousands. Perhaps the hint of a thousand N was found there.

b 2. The term Sahasra, a thousand, loosely stands for any large number not easily counted. When we say 'one in a thousand' we mean only a thing rare in a large number and not exactly 999+1. When the Veda speaks of the Supreme Purusha as Sahasrasirsha or Sahasraaksha the meaning is that the Supreme Being has innumerable heads and eyes. Sometimes 'about a thousand' is also denoted by that numeral where exact accounting is

not intended. VS is the earliest hymn of this species, as it is found in the Aanusaasanika Parvan of the *Mahābhārata*, and a reference to its wide religious use was made by Banabhatta, the great Sanskrit poet of the seventh century A. D. Further VS is the simplest of Sahasranamas, the least ornamental and artificial. In artistic creations ornate and complicated forms are usually evolved in course of time following the simple early models. For instance Chaarvangi in DS, v. 92 has given rise to Charurupa 241, Charuhasa 242 and Charuchandrakaladhara 243, in LS. It is stated in LS verses 69-74, pp. 35-36, that Sahasranamas of Vishnu, Siva and many Goddesses were already in existence before LS arose, and it is a pity that people hardly cared for the unique LS hymn. From this statement we may conclude that VS is prior to the rest. This temporal primacy of VS leads us to a comparative study of VS and LS in some detail, with regard to their form and material. The following tabular statement is noteworthy.

		In the VS	In the LS
Number of stanzas taken by 1000	N	107	182½
Monosyllabic	N	3	3
Disyllabic	N	228	74
Trisyllabic	N	338	138
Quadrisyllabic	N	273	278
Pentasyllabic	N	106	122
Sexisyllabic	N	34	56
Septisyllabic	N	Nil	2

Octasyllabic	N	18	242
Decasyllabic	N	Nil	7
Eleven-syllabled	N	Nil	3
Twelve-syllabled	N	Nil	3
Sixteen-syllabled	N	Nil	72

b 3. From the above data it may be found that the excess of 75½ Anustup stanzas in LS is due to the employment of long compound words. In VS, no N extends over a quarterline, or pada length, and the total number of N there having just two or three syllables is 560. In LS, on the other hand, 73 N are of hemistich length; and two or three syllabled N are only less than half the number of what VS has. The longest compound N in VS has only four members while many long N in LS are compounds of upto seven simple words. From these facts we may conclude that VS is composed purely in the epic style and that LS has the manner of the Kavyas of a later period. A glance of LS N 559, 561 and 579 will convince that they are impossible in VS. In fact LS N 327, 613, 794 and 798 are suggestive of its full acquintance of well developed poetry of the Kavyas as well as other fine arts and crafts. This in no way detracts from the sacred eminence of LS, but only adds to its lustre as the few dew drops sporadically settled on the flower. The *Bhagavata* having entrancing poetry in diction and narration in many areas, is set firmly on the rock of Vedic mysticism and even its style is at times Vedic. So LS too is

engulfed in spiritual mysticism. About one hundred Upanishadic words are also found in LSN. VS has N 41, 217, 267, 454, 573 and 802 which are mystic or transcendental words holding us in awe without any suggestion of human poetry and art. Literary figures of speech used in LS 47, 114, 579, 742 to 749 are in the superb Kavya style. The entrancing description of the physical personality of Lalithambika in LS 6 to 46 has nothing similar in VS.

b 4. Not only the absence of verbal austerity and lack of material embellishment of the early epics, but also other characteristics of a later age are detectable in LS. Reference to shrines, seats of worship and residences of the Deity are absent in VS. VS 519 just says that Vishnu has the vast ocean as His abode and 405 may be interpreted as the N suggestive of His seat. But LS has many references in this regard: Chintaamanigraha, Jaalandhara, Kadambavana, Mahaakailaasa, Mahaapadmaatavi, Malayaachala, Meru, Odyana, Srimannagara, Sudhaasaagara, Sumeru, Vindhyaachala and the group of fifty Pithas—all these names of real and other-worldly locations gò to the making of a number of N. The Pithas refer to mystic locations and at times actual geographical spots also.

b 5. Words like Taambulapuritamukhi LS 559 which denote things of common experience are absent in VS; they are in LS raised to Divine N, as all words and the ideas behind them are manifestations of the

Deity. In VS, Vriksha, a tree, and Asvattha, Nyagrodha and Udumbara, varieties of trees, express Vishnu just as we find the Tree as a symbol of firmness referring to the Divine Reality in the *Katha* and *Svetāsvatara* Upds and in the BG XV. This way of forming N was an early tradition. In LS no mention of tree occurs as a N; but Asoka, Bandhuka, Champa, Dadimi, Ikshu, Japaa, Kadamba, Kunkuma, Mandaara, Paatali, Punnaaga and Saugandhika as well as animals like swan, tortoise, deer and fish are mentioned as comparisons in delineating the beauty of, or as denoting what is liked by the Deity. References to five or sixtyfour articles of external worship; offering of curd-rice, ghee-rice, green-gram-rice, milk-rice, turmeric-rice, triacle-rice, and betel chew; ornaments such as Akshamaala, Angada, Karnapura, Keyura, Kotira, Manjira, Mangalyasutra, Mekhala, Naasaabharana; Ratnakinkinikaa, Rasanaa and Taatanka; terms common in temple worship like Aasana, Lilaavigraha, Mulavigraha, Karpura, Aadarsa, Sindura, Kunkuma, Laasya and Taandava; and gems like Kuruvinda, Maanikya, Mukta, Padmaraaga, Ratna, and Vidruma; found in LS have no corresponding elaborations in VS. The various types of cooked rice mentioned above, as well as the tying of the marriage thread, Mangalysutra 30, may even suggest the provenance of LS as peninsular India.

b 6. In VS anthropomorphism of the Deity is faint and only bare physical features are hinted.

Only few ornaments are mentioned. Those parts of the body casually mentioned in VS are not for the purpose of delineating of a personality. For instance eyes 40, 58, 111, 343, 353, 794 hands 140, 265 chest 601 curly hair 311 and teeth 139 come in VS just as part of certain N. On the other hand in LS there is detailed reference to face 16, 85, 129, 314 locks of hair 13, 185, 547, 793 forehead 15 eyebrow 17 eyes 18, 247, 308, 561, 805 nose 19 ear 21 cheeks 23, 433 lips 24 rows of teeth 25, 488 chin 29 neck 30 arms 31, 579 finger nails 80 breast 33 navel 34 waist 35, 36, 130, 360 mid region 37 thighs 39 knees 40 calves 41 ankles 42 arches of the feet 43 toe-nails 44 feet 45, 46, 284 and other parts of the body presenting a complete anthropomorphic figure comporting with the play of the Supreme Power drawn in a profusely grand and unlimited canvas. In VS the physical description hints only the personality as tall 153, immensely great 718, manifest 305, of the highest magnitude 272, in appearance having the golden hue 737, of transcendent beauty 791, and of blooming smile 952. LS depicts the Deity as faultlessly perfect in every limb 50, having an admirably beautiful face 459, of slender waist 130, fittingly furnished 969, tender and graceful in form 437, of exquisite charm 241. splendidly graceful 462, a damsel of dark complexion 486, of spotlessly white complexion 522, of golden colour 507, red in complexion, ornaments and attire 49, of the

deep red colour of evening clouds 499, of light red colour 476, dazzling as the sun 596, having the splendour of the moon 592, having the splendour of steady lightning 107 and full of divine fragrance 631.

b 7. In VS only three ornaments are mentioned, necklace called Vaijayanti 216, ear-ornament 907 and bangles 541, 945. But there is mention of thirteen ornaments in LS Kotira 14, Naasaabharana 20, Karnapura 21, Taatanka 22, 864, Mangalyasutra 30, Keyura 31, Angada 31, Graiveya 32, Rasanaa 38, Kinkini 38, Manjira 46, Mekhalaa 312, Akshamala 489 besides Tilaka 632, deep red garment 37, fragrance of heavenly substances 631 and the form fittingly furnished with garments, ornaments, garlands and decorative jewellery. Finally it is said that Lalithambika is adorned with all ornaments 51. Articles of worship such as Vitika 26, Mrganaabhi 16. Chandana 614, Maadhvi 575, Kaadambari 330, Vaaruni 333 and weapons of war and duel such as Khatvaanga 478, Vajra 497, Sula 506, Vahnipraakaara 71, Vighnayantra 78, Kuttharika 114, 749, Dambholi 748, and the like found in LS are naturally unknown to VS.

b 8. VS is one of the five gems of the *Mahabharata*, the fifth Veda, and it is akin to the BG which is the brightest of the gems referred to. We may say, in content both the gems, VS and BG, have similar or supplementary ideas. The ancient tradition insisted that a teacher should instruct only when the student

duly makes a request. When Arjuna prayed to Sri Krishna, 'Lord, graciously instruct me' and questioned Him, the Great Teacher inculcated knowledge that saved Arjuna. Similarly in VS, when Yudhishthira placed his questions before Bhishma, the great sire replied suitably presenting VS as the central doctrine there. When again Agastya asked for LS, Hayagriva imparted it as Bhishma did when Yudhishthira questioned. It may be mentioned here that LS is internally connected with *Durgasaptasati* of the *Markandeya-purana*. Since DS makes no mention of the demon Bhanda slain by Devi and LS mentions ideas of DS, as in LS 405, 755 and 756, LS must be later than DS. Fortytwo key words of DS appear as identical N in LS. They are LSN 53, 124, 132, 136, 189, 190, 208, 209, 246, 271, 279, 295, 298, 324, 336, 339, 396, 405, 422, 443, 444, 447, 449, 535, 536, 540, 549, 556, 584, 618, 635, 699, 740, 750, 755, 762, 764, 821, 823, 845, 892, and 935. Besides, about 15 LSN are partly identical in DS. N Ambika is used many times to denote the Supreme in DS and it is the chosen final word in LS. Strangely, N Lalita occurs not even once, in DS. LS is deemed to be a part of Lalitopakhyaana alleged to be a section of *Brahmandapurana* (vide a 2). The said Upakhyaana entirely deals with the various aspects of Sri Lalithambika and Her worship, and so LS is presented there as ancillary to Srichakrapuja, i. e., Lalita worship, though it is conceded that LS may be

used for pure recitation also by those who are incapable of combining it with other necessary items (a 7.) In this circumstance, LS introduces subjects like worship of Srichakra, Kundalini Yoga, aspects of ritualistic worship such as Yantra, Mantra and Tantra as well as ideas of Saiva and Saakta discipline, without overlooking Non-dualistic teachings of the Upds. In the VS though the Paancharaatra term Vyuha 769 is found, there is no reference to any ritualistic worship. VS states that the Lord exists in the form of all the Vedic sacrifices, is supremely fit to be worshipped with them 445-448, that He is Mantra and its holy content 280 and that He is the act, ingredients, enjoyer, surety, terminator, master principal, institutor, performer, protector and secret of the sacrifice 971-982. Though most of the ten Avataras are mentioned in VS, their manifestations or exploits are not described. On the other hand in LS the emanation of Lalithambika from Chidagnikunda and Her exploits are described at length in the beginning itself and many details about internal and external worship are given in several N. All this can be explained only by the temporal and spacial difference in the social surroundings of these two great hymns.

b 9. So far we have made the point clear that VS came into vogue much prior to LS. Not only that, Sri Sankaracharya, the great commentator of the Prasthaanatraya who commented on VS is reputed to be the

author of *Saundaryalahari*. He has taken no notice of LS, but left a commentary on *Lalitātrisati*. In this connection this also may be noted. It is stated by research scholars that the *Markandeyapurana* was first known about the eighth century AD in Bengal. DS was probably an early part of it, and was known to LS. It is likely that Sri Sankaracharya knew DS. In the Adhyasa-bhashya he states that in respect of empirical usage there is similarity in the behaviour of animals and men—Samaanah pasvaadibhih purushaanaam pramaana-prameya-vyavahaarah. The same is expressed in DS 1-50—Jnanam cha tan manushyaanaam yat teshaam pasu-paksninaam. LS gained publicity, therefore, later than Sri Sankaracharya who is believed to have lived about the seventh century AD. The fact that he has no reference to LS may prove that it gained prevalence later, or was taking shape in a different place. LS 363 and 735 are based respectively on the employment of secondary implication in the ascertainment of the Mahaavaakya. The illusoriness of the phenomenon implied in LS 137, 139, 140, 145, 146, 150, 650, 667, 668, 672, 708, 862, 896, 900 and based on the apparent transformation of the Absolute Reality follows the Sankarite tradition. LS being a syncretic text different view-points are accommodated when not opposed to the central teaching. In passing it may also be noted that VS, in 396, 580 and 581, specially mentions that Vishnu established the order of Sannyasa. LS here

states in general that the Supreme Mother ordains the social orders and stations of life (Varnaasrama 286) as BG IV. 13 states that the Lord created the four Varnas. LS has many N stressing the first three Purushaarthas. Though Lalithambika is the bestower 736, substance 737 and abode 737 of Release, the stress in LS is as Bhogini 293 Trivargadaatri 760 and Trivarganilaya 873 as elaborated in 685-692 and elsewhere. There is no direct mention of Sannyasa in LS as in VS 580.

b 10. When the priority of one text over another is established, we naturally wish to know how the earlier one influenced the latter, if there is any sign of such influence. Two probabilities may be examined: the succeeding text may adopt or imitate certain traits of the earlier one or exclude certain features of it disapproved by the latter. Both these are attested by LS. Eighty one names of VS are found in LS identical or just changing the gender to suit the context as shown below. The numbers outside the brackets are of VSN and inside LSN. 95, 204, 521 (866) 304 (649) 146, 831 (987) 42 (296) 80 (541) 46 (413) 830 (814) 722 (398) 36, 74 (271) 725 (665) 296, 654 (329) 298 (63) 82, 532 (374) 543 (854) 496, 593 (266) 766 (7) 509 (377) 497 (980) 731 (425) 963 (907) 391 (443) 779 (190) 778 (189) 777 (188) 492 (607) 758 (768) 754 (957) 618 (450) 245 (298) 864 (568) 840 (139) 377 (396) 992 (167) 688 (542) 922 (544) 40 (805) 392 (801) 685 (292) 326 (829) 65, 321, 408, 956 (783) 663, 664 (822) 558 (279) 935

(121) 491 (209) 172 (222) 173 (223) 433 (219) 174 (221) 175 (217) 303 (753) 515 (838) 445, 971 (769) 849 (653) 394 (319) 114 (269) 943 (210) 330 (331) 269 (670) 147 (346) 44 (337) 401, 643, 658 (899) 38 (122) 26 (124) 582 (141) 584 (447) 56 (951) 27, 600 (53) 611 (127) 478 (820) 510 (693) 123 (702) 453, 815 (196) 816 (532) 96 (202) 884, 969 (699) 227 (284) 226 (283) 243 (211) 889, 459 (192) 456 (459) 903 (448). Besides these repetitions, there are also words of similar import reminding us of close affinity: e.g. Pushpahasah VS 952 and Charuhasaa LS 242, Satpathaacharah VS 955 and Sadaachara-pravartika LS 356.

b 11. The word Sahasranama does not mean Sahasraartha, and so it means only one thousand expressions conveying all possible meanings applicable to the Deity. We find in VS and LS different expressions conveying the same meaning treated as numerically different names: Examples from LS: Trinayana 453, Trilochana 477 and Tryambaka 762, Aprameya 413 and Ameya 616, Pranada 783 and Pranadatri 832, Sadyaprasaadini 383 and Kshipra-prasaadini 869, Daityahantri 599 and Daityasamani 696, Paapanasini 167 and Paapaaranyadavaanala 743 Devesi 607 and Suranaayika 463, Naadarupa 299 and Naadarupini 901, Nistula 184 and Samaanaadhikavarjita 198. Again Sahasranama means only a collection of names and not any syntactic connection between them. Yet for metrical reasons *cha* and *eva cha* are used as expletives six times

in Vs in verses 2 (twice) 28, 33, 48 and 105. This is sedulously avoided in LS. Another feature which strikes the reader of VS is the repetition of the same word up to four times. In VS 76 N are repeated twice, 13 N thrice and two N four times each : Praanada 65, 321, 408 and 956 and Sriman 22, 178, 220 and 613. This trait is also carefully avoided in LS though it has been secured in two places by splitting the apparently single word into two or more parts. The N Saadhvi 128, occuring in LS verses 43 and 138, is identical and so duplicate. By splitting the first occurrence into two N as Saadhu 711 and (ई) 712 they are made two totally different words. Similarly Tattvamayi is repeated in verses 91 and 168. At the first occurrence it is split into there elements Tat 425 Tvam 426 and Ayi 427 making three N; and at the second occurrence in verse 168, it is treated as one (907) only. In six other places duplication is avoided in LS by joining one element to an earlier or later word. Instances may be found by examining LSN 331 & 639, 445 and 537, 329 & 860, 566 & 815, 462 & 972, 476 & 499.

b 12. A N in a Sahasranama is (i) a primary personal noun as Sivaa 53, Umaa 633, Ambikaa 295, Sati 820, Aparnaa 754, Kaatyaayani 556, Durgaa 190 or (ii) an adjectival descriptive appellation Anugrahadaa 273, Praanadaatri 832, Avyaktaa 398, Aabaalagopaviditaa 994 and so on. It is not essential that the N must be a single stem; even phrases having the import of a

sentence are found. Instances of this type are many in VS: N 12, 19, 30, 54, 63, 184, 188, 217, 288, 323, 402, 429, 450, 454, 512, 531, 552, 573, 604, 732, 759, 919 and 942. Such expressions separated by case endings occur only seven times in LS: N 67, 498, 572, 573, 683, 806 and 807.

b 13. In both VS and LS words in all the three genders occur depending on the sense of the expression, though appropriately masculine words are prominent in the first and feminine in the second. In LS Gunanidhi 604, Atman 617, Rogaparvatadambholi 748 and Mahaa-laavanyasevadhih 48 are declined in the masculine gender and Tat 425, Brahma 822, Paramdhaama 807, Sadhu 711, Paramjyoti 806 in the neutral gender. In forming the dative case for salutation these are to be remen-bered.Svaaha 535 and Svadhaa 536 though indeclinables, are declined in the feminine gender also under certain circumstances. The pronoun Tvam 426 is to be treated as feminine in the LS context. It is accepted that the Supreme Reality may be meditated upon in a male form or a female one or ultimately as partless Existence-Knowledge-Bliss. Pranava standing for Brahman or the Supreme Reality is affixed to each N in worship with salutation, implying ultimately the Supreme through that individual N.

b 14. In long hymns the introduction of allitera-tion and assonance removes the tedium of a beginner and delights the mind. In VS, 13 names commence

with the letter Sri in verses 64 and 65 and in LS Sri is prefixed to N 1, 2, 3, 996, 997, 998. There are 8 N starting with Mahaa in verse 72 of VS and 21 N scattered elsewhere. In the LS 23 N begin similarly with Mahaa (verses 53-57). In VS, 7 N—717, 718, 719, 721, 723, 765, 830 – have their endings in Murti and in LS also there are seven names 116, 407, 581, 603, 628, 662, 992 with the same ending. In VS 19 N end in Atma and similarly in LS Rupaa and Rupini are repeated in 26 N each, Priyaa repeated in 22 N and Isvari and—stha in 20 N each creating the end rhyme. Other instances also may be found on scrutiny. Thus we find that this way of devising names is a common feature.

b 15. There are similarities noticeable in the content of Sahasranamas in so far as they come under the Stotra division of religious literature. Hymns usually are a form of speech that will make a worshipper say what he has at heart. What he says again and again makes him want to say what he utters. To this central fact many other allied notions adhere according to levels and needs. A hymn exists on two supports: (1) a focus of worship or a divine theme (2) a worshipper who chants the hymn orally or mentally depicting the attributes of the Deity, or his own felt devotional experiences. Usually all hymns deal with the worshipper's abasement before the Deity and his salutations, supplication for divine grace and protection, statements of conclusions about Divine Reality,

depiction of God's power and glory and prayer for succour or fulfilment of desires. These prayers may be addressed directly or obliquely or implied in expressions of praise and adjectival attributes. A larger part of LS is devoted to describe the varieties and ways of worship.

b **16.** God is the all-powerful cause capable of creating the manifold universe. He is immeasurable, all-pervading, the life-breath in all creatures and the Master of past, present and future; an inexhaustible treasure of unconditioned majesty; the most beautiful, the highest being prior to everything that exists; the promoter and support of all; the eternal sovereign free from all defects and the source and means of all purity and happiness. The Eternally Established One is the supreme source of all bliss. He never fails to reveal Himself to His best devotees and He rewards them for their merits and finally gives release from all bondage. He is the essence of time, the witness and the cognizing intelligence, and all creatures abide in Him as their intelligence is His light. He is the controller of all beings from within, identically the same for ever and ever vigilant over the creation of which He is the supreme witness. He has built the steps of Dharma, the medicine for the miseries of life. He is gracious even to the ungrateful for He looks upon all creation as His own children, witnesses the right conduct of the people and is fond of those who love Him. These and similar

other common ideas are expressed in many words by the Sahasranamas like any other significant Stotra.

C. Religious and Philosophical Background.

c 1. Practical religious discipline taught in LS has its source mostly in the Agamas of which the philosophic aim is the same as what is accepted in the Vedas. Brahmavidya or Vedanta is the essence of the traditional Vedic religion. *Svetaasvatara Upd. 6. 22* states that Brahmavidya is the secret of the Vedas and it is carefully hidden from common view. *Mundaka Upd. 3 2. 6* declares that an adept in Yoga treading the path of Sannyasa gains the purity necessary for attaining immortality, the *summum bonum* of life. The direct or indirect purpose of the entire Veda is to lead the Jiva to the realization of oneness with the Divine Reality. The Upds. which are the heart of the Vedas have tried to answer questions such as these: Has the universe a cause? What sustains it? Where will it rest at the end? What is man's goal? What is the meaning of life? Why is it that we do not always get what we seek? Why are we baffled by the incidence of what we do not seek? What is bondage? In what manner is the bound soul released? Answers to such questions given by the Upd. texts were polished and embellished by later sages and thinkers. Naturally LS also provides the received answers for many of these questions, by the way shown by the earlier texts.

c 2. In course of time the earlier seers established the criteria to test all valid knowledge. Perception, inference and revelation received prominent place as means of valid knowledge in those early investigations. Religious truths are not ultimately amenable to reasoning though they are tested by it. So Agama or testimony of reliable teachers was accepted in this matter as the most important criterion. God Himself was looked upon as the Supreme Apta or the most reliable Teacher. He revealed first the Vedas, the traditional, and then the Agamas, or the mystical, scriptures. Agama, in general, is verbal testimony from a sage whose experience and report are not suspected. But it must be noted here that the term Agama was used in a technical sense also. The Saiva, Vaishnava and Sakta scriptures are technically called Agamas because they are mystically derived from God in some divine form of an Apta. These Agamas do not dishonour the Vedas. In order to distinguish the earlier testimony from the later ones, the first was then called Sruti or Nigama and the second, Agama, specified here as traditional and mystic scriptures. This special meaning, in our context, should be kept in mind. Agama-saastra historically developed through Pancharaatra and Tantras. Despite the fact they had some new developments, some blurring of their outlines and gaps in their links with the Vedic tradition, they have great value in practical religious discipline till today.

c 3. The knowledge of the ultimate Reality and the discipline leading to It form the central teaching of all theistic religions. In the Upds.—the core of the Nigama – we may not find the logical linking and development of passages, paragraphs and chapters meticulously followed everywhere. But the progress of the theme presented there as means and end is perfectly clear. Their impressive imagery as well as inspiring narrations and moving divine stanzas have worked upon the minds of great teachers who came in the wake. These followers have kept them alive by their deeply reverent study, elucidations, adaptations, transcripts, illustrations and experiences. These semi-divine texts dealing with applied religion came to be known as the Agamas and Tantras. Every aspect of the Vedic religion is covered by the ultimate doctrine that the Divine Reality is One, in spite of superficial divergences. The Agamasaastra is in a way only an extension of the Srutisaastra.

c 4. The Veda culminates in the doctrine that Sat or Being alone exists ultimately and that matter and Spirit are not two in reality. It is true that some Vedic passages, too, bear interpretation holding a pluralism of independent categories. But that is not their final view, though dualism is accepted for all practical purposes. In general, the Vedas teach that Brahman creates or evolves Itself into the universe. Viewing from the position of evolution the universe is

an effect (Kaarya) or mood (Avastha) of Brahman. The spiritual Reality, Brahman, is therefore ultimate and absolute. The material principle constituting the adjunct or environment of the Absolute, is controlled by It as the Antaryaamin or Isvara. The Antaryaamin is the same impartite, homogeneous Brahman, preparatory to the creation of the universe, with the original homogeneity apparently a little disturbed. The Absolute became not only the universe but also the Conscious Principle in the body, named as Kshetrajna, Pratyak, Saakshi or Chit.

c 5. As a system of Philosophy Vedanta was succinctly developed in the Sutras of Vyasa called *Brahmamimāmsa* or *Sārirakadarsana*, harmonising the various Upanishadic teachings. Some of the Darsanas were criticized in the *Brahmasutras* for views that were not acceptable to Upds ; but what was harmonious in them became part of Vedanta. Different Darsanas had unlike views of Cosmology. Nyaaya system held that the universe was a creation *de novo*. According to the Saankhya school, it is a real transformation of primordial Prakriti for the experience of Purusha. Sānkhya is dualistic because it holds that the individual souls and Prakriti are equally real and ever-existing principles. Prakriti originally is a distinct principle that became manifold as its own evolution started from within itself. In one line of interpretation of Vedanta, Prakriti is Brahman evolving into the universe. In

another line, this evolution is only an illusory transformation. Brahma-parinaama-vaada is not acceptable to the second view.

c 6. Perhaps the Vedic and the Agamic currents of thought converge and diverge from earlier stages of their unfoldment. Vyasa's *Brahamasutra* anticipated Paasupata and Pancharaatra Agamas and refuted their views in some of the sections. Some Agamas have also criticized Mimaamsa, Sānkhya and Advaita. There is the belief that Saakta Agamas are an off-shoot of the Brahmana portion of the Veda and the Upds. The contention that they are outside the pales of the Vedas cannot stand scrutiny. The Agamas themselves contain statements (of LS. N 335, 338, 539, 929) that their teaching is the essence of the Vedas, though Ekaatmavaada of the Upds. is repugnant to some Agama texts. Worship by meditations and symbols and idols are adumbrated in the Vedas themselves. It may be seen that Nigama, as already been stated, is the capital pool from which all the revelations of successive periods came to light. The Veda is therefore accepted as the plenary revelation. Charya, Kriya, Yoga and Jnana are equally the theme of Vedanta and Agama with varying degrees of stress. But it must be noted that Brahman of the Upds. though universal and non-sectarian, for the purpose of worship as an Object, It will have to be individual and particular. Hence the Agamas have Siva, Vishnu, Sakti and the rest as

Objects of worship appealing to different classes of worshippers. But to each one, the particular Deity worshipped is identical with Brahman. So the basic Oneness of the Veda and Agama doctrines cannot be doubted or set aside.

c 7. What is now known as Saivism has different developments. The worship of Pasupati may be the oldest Agamic ideal of worship. Here the experiencing agent, or Jiva, is technically called Pasu. The term Pasu comes from the roots पश् (பச்) to see and पाश् (பாச்) to bind; because the Jivas are bound by the senses, they are called Pasu and also because they experience the world. Paasa literally means the binding rope. But in this religious discipline it stands for Kalaa which denotes all effects and the instruments which bring about those effects. The Lord who is the independent Supreme Actor is called Pati. Pasupati is therefore the Creator of the universe, who does not depend upon anything except His own free will for the act of creation. Creation is only a projection of the manifold universe by the will of the Lord. The re-absorption of it into Himself is called Laya. Both these functions are His sportive play. All living beings get their residence, body, objects of experience, and senses of perception and action by His will. He is therefore called the Supreme Player, Mahadeva, the Manifester of everything by His wish, for He is Sarvakaama or Kaamaraaja. The universe is thus an effect of His wish

only. Whatever that is produced by the relation of cause and effect is within the universe itself and is not perfectly free. Creatures are subject to the Lord who created them. Sentient beings and their insentient environments have no freedom save what is granted by Pasupati who is eternally free.

c 8. Living beings have consciousness or Vidya which is an excellence of their minds. It is the lower aspect of this consciousness which entangles them in transmigratory existence, through the operation of acts that are not righteous (Adharma). Even the higher aspect of Vidya is not an independent category because it is a quality of the bound Jiva. Kalaa is also an effect created and hence dependent. The five elements and their qualities are called Kaaryakalaa and the ten senses (motor as well as cognitive) together with mind, intellect and will are called Kaaranakalaa. It has been stated that Kalaa in this system is the instrument of the sentient being forming its organic part. The Jiva or Pasu who seeks always external pleasures is bound by these Kalaas. The Pasu is thus Saanjana or tainted as long as he is bound and he becomes Niranjana or taintless when he is released. Siva bound is Pasu and Pasu released is Siva. Sivahood is in both always.

c 9. The Power of Pasu constituting of Vidya and Kalaa is limited, while Pasupati who is their cause has always supreme power and absolute freedom. He is Mahesvara, Almighty and perfectly independent. He

has no beginning and He is the one true Actor and the abode of supreme grace. The Pasu taking refuge in Him receives divine grace and release from Samsara. This release, which means cessation of sorrow, is technically called Duhkhaanta, distinguished as two types: Anaatmaka and Saatmaka. In the first type, only the sorrows of the Jiva vanish; but in the second the Jiva who is liberated has access to Divine powers—Drik-Kriya-Sakti of Pasupati. With these powers, the Jiva can complete an action in the shortest time, assume any desired form and acquire knowledge without the exercise of instruments for gaining it. We may now ask: What is the root of the bondage of the Jiva? It is a congenital taint called Mala or Paasa consisting of wrong knowledge, craving for sense pleasures, mind straying away from the Lord and constriction of its own Vidya or knowledge. These defects are removed by mental concentration, regulated life, constant remembrance of the Pati and complete surrender to Him. These are called Yoga and Vidhi.

c 10. The teachers of the system of Kanaada in earlier times were adherents of Paasupata Yoga. While the Yoga propounded by Patanjali kept as its goal cessation from all pains by perfect Samadhi, the Paasupata Yoga added to it the attainment of the power and bliss of Pasupati. The Kundalini or Laya-yoga of the Saaktas follows this Paasupata tradition extending it in its own way. Isvara-pranidhaana or

Surrender to God and constant remembrance of Him occupy the central place in the Paasupata Yoga as well as all subsequent developments taking its line.

c 11. This discipline of Paasupata Saivism is almost silent about Sakti as a distinguishable principle. In the Siddhaanta school of Saivism which flourished in the Southernmost part of India, through the works of Arulnandi, Maraijnanasambandhar, Umaapatisivachaarya, Meikantaar and others, there is reference to Siva, Sakti and Bindu as its three gems. The school has a vast store of devotional compositions and minute rules of discipline which have deeply influenced the literature, art, architecture, iconography and social life of the people. Siddhaanta discipline calls Pasupati by the name Paramasiva who is the efficient cause of the manifested universe. His Sakti and Bindu are spoken of as its instrumental cause. Two aspects here are recognised in Sakti. The first is Samavaayini-sakti which is of the nature of Chit or Consciousness and so identical with Siva Himself, unchanging and non-evolving, always inherent in Himself. The second aspect is called Parigraha-sakti which is inert and evolving, and so called also by the name Bindu. In its pure aspect Bindu is called Mahaamaaya, and in the mixed one, denoted as Maaya. Mahamaaya, referred to as Suddhamaaya also is the inherent cause of Saatvic creation or Suddhaadhvaa, the pure conduit of creation. Maaya or Asuddhamaaya which is the second aspect of

Bindu, is the inherent cause of the material world, Asuddha-adhva, the impure conduit. Siva being impartite, Pure Intelligence, takes the place of Parabrahman in Advaita; He has no contact with the creation produced from the inert Bindu. It is His Samavaayini Sakti which creates a stir in the Suddha or Asuddha Bindu or the Parigraha sakti, as already stated. Thus the manifestation of pure creation comes from Mahaamaaya and mixed creation from Maaya, respectively. In total there are thirty six Tattvas or emergent emanations in this Saiva discipline which the Saaktas too accept generally.

c 12. While the Paasupata school of North-western India teaches a theistic monism, the Saiva Siddhanta of the South is a Tripadaartha-siddhaanta having as its ultimate denotables Pati, Pasu and Paasa. Nishkala-parasiva or Pati is the all-knowing, ever pure, changeless eternal, ever-given supreme Light whose freedom and bliss are not limited by time and space and is the background of all changes. From the Saakta view-point, He is the same as Adisakti or Paraasakti, as Sakti is Siva and *of* Siva. Sivahood is full only in Paramasiva, though it is present with difference in degrees in Jivas and Vidyesvaraas also. Release from Samsara is possible for anybody only through the grace of Paramasiva. Just as non-dualistic Vedanta has Nirgunabrahman and Sagunabrahman, Saivasiddhaanta also has two stages, that is to say, Paramasiva,

the higher Nishkala-sivatattva, and the lower Bhoga-siva respectively. These two are not different. Bhogasiva is known also as Adhikaarasiva, Sadaasiva or Saadaakhya. Niskalasiva is the undifferentiated basis of all Consciousness and action and at the root of the five-fold cosmic function. Creation is like the spreading out of a tent finally collapsing into a bundle as the result of restoring balance of His will and action. Sadaasiva is behind it. A proper understanding of Pati, Pasu and Paasa as well as the five-fold cosmic function of the Supreme Paramasiva alone brings release to the Jiva. In order to understand the full implication of LSN 52, 81, 231, 233, 272, 274, 709 and 911 a knowledge of the background of Saiva disciplines given above is necessary.

c 13. There is another type of Saivism that terms the Supreme Reality as Linga and Sthala. It is prevalent in Karnataka mainly and is known as Tristhala-sidhaanta or the Virasaiva school. Since it is in a way allied to the Saivasiddhaanta, separate consideration of it is not essential here. But there is still another school of Saivism called Isvaraadvayavaada or Bhairavaadvaita which flourished in Kashmir and has much in common with Tripuraasiddhanta elaborated in LS. Its development and characteristics may be noted here briefly : Mahaayaana Buddhism gained dominance in the Kashmir valley about the beginning of the Christian Era and it had its decline about the sixth century A. D.,

leaving behind it traces of its Sarvaastivada tradition, when Saivaadvaita based on the Agamas and the Spanda-pratyabhijna-sastra became a religious force through the labours of a chain of creative mystics and thinkers, Vasugupta, Siddhasomananda, Utpaladeva, Lakshmanagupta, Abhinavagupta, Khemaraaja, Yogaraaja, Jayaratha, Bhaskarakantha and others. The works left by these notable exponents of this shade of Saivism, known as Mahesvara-pratyabhijna-darsana give us a clear picture of it. Kashmir Saivism has lent its colour to and influenced the nature and form of Srividya extolled in LS.

c **14.** In this discipline the only one Principle of Consciousness prior to the manifestation of the Universe is called Anuttarasiva or Parasamvit. This ultimate Reality is the Oneness of the transcendental aspect and the creative changing aspect that is witnessed as this universe. Paramesvara emanates Himself as the universe and the experiencing agents. He is Visvamaya and Visvottirna, that is, immanent and transcendent. There is nothing beside Himself and He is Supreme. The universe is a totality of thirty-six Tattvas at the top of which the one Reality, Anuttara Siva, is assumed as the Cause of all causes and effects. Anuttara is called Parasamvit because He is Supreme Consciousness that has immediate awareness of Itself. This awareness is not relational or in any way different from Himself, but distinguished as a throb or a twinkle called Vimarsa

(LSN 548). The aspect of Vimarsa is the consciousness of the Reality in and as Itself. The universe remains in this first Spanda or twinkle (cf LSN 281). Vimarsa is the heart of the Supreme (LSN 373) as it is His absolute will or Svaatantrya. Parama or Anuttara Siva is called the Sivatattva, when the Vimarsa flashes as 'I am Paramasiva'. This is the first vibration, letting the universe in Him go. Because 'I' and 'this' are like the pair of scales in the balance, the one necessarily implies the other. Sakti is therefore called Chit or the Absolute Will or Vimarsa of Paramasiva. Paramasiva Himself is called Prakaasa, or apprehension as He is originally; and His Will is Vimarsa. Sivatattva is the first movement of the creative impulse of Paramasiva. Since Sakti or Chit is Ahamvimarsa, or I-consciousness, of Siva, Siva and Sakti form a biune Reality. *Sivapurāna* also says that Paramaatma is Siva and Maaya is Sivaa, or Isvara is Purusha and Prakriti is Paramesvari. What has been referred to as Prakaasa and Vimarsa, Chaitanya and Chiti, Siva and Sakti, is nothing but the intention present in Paramasiva to create the universe; a will in which the balance is disturbed, as if by "I" and "this". This biune Reality is called Paraasakti, Chiti or Vaak. Vaak is Sakti, for it is speech that connects the sentient and the insentient. There are five aspects of Paraasakti or Parasivaa: Chit Sakti, Ananda Sakti, Ichhaa Sakti, Jnaana Sakti and Kriyaa Sakti. The first and the second are the nature of

Paramasiva Himself as He shines through them. The third is His innermost desire to create. For action must be preceded by thought and thought by a thinker. When the freedom of Paramasiva is predominant as His supreme will, He is called Sadaasiva or Sada. His fourth aspect is the predominance of Jnana when He is called Isvara. The last one is Kriyaa Sakti whereby He assumes any and every form and becomes Omnipresent.

c **15.** The light of Consciousness is the vibrating energy of Anuttarasiva (LSN 416, 417). A blind man cannot see objects even with the light of a lamp or that of the sun or the moon. The inner light of Consciousness is not like the material shining of other luminaries but it is the innermost power of knowing behind the senses (LSN 367, 394, 781). This Chaitanya is the independent luminosity of the Supreme Principle, and so It is not illumined by any other light. It never decreases or ceases to be (LSN 920). It is in the light of this awareness one becomes conscious of everything external to oneself and also becomes aware of one's own want of knowledge, state of sleep, unconsciousness and the like. Every object within our experience has a beginning and an end. But the Samvit-prakaasa is Sadodita. It alone can illumine anything else and shine even in the absence of everything else. According to this discipline even non-existence of a thing is not a figment but a real

experience. If so, how can Parasamvit be nondual? If nondual, how can the perceiver become the perceived? The objective universe is only a Sphurana or Sphurti of Paramesvara who is undiluted Consciousness only. The experiencing Jiva and the experienced universe rest in Paramesvara or Paraasakti who is the source of all auspiciousness, ever shining. This universe—an emanation or Configuration of Mahesvara—is His Lila or sportive play. What is not based upon the Samvit-prakaasa is a nonentity, whether that is apprehended positively or negatively. The entire existence that is manifested is the inherent power of Paramasiva according to this Spanda Pratyabhijna school of Saivism and Sakta Advaita of L. S. He alone shines as the knower, what is known and the means of valid knowledge. This manifestation of Himself as the Triad of Pasu, Pati and Paasa is His unlimited freedom and supreme sovereignty. The universe is a display of thoughts and shapes, ideas and movements; these constitute the world which in reality is not different from the Supreme Reality, like tides and waves of the ocean. This Sivaadvaita teaches that the universe is the Sakti, or the vibrant power and endless freedom of Mahadeva, who is but Consciousness, filled with infinite capacity, indescribable in His own form, and externally existing as the Ultimate One above the manifestations. His sportive play, Lila, in the form of Panchakritya, described as the five-fold function, is

like a magician's display or a Yogi's wonder-show of opening out and expanding himself everywhere.

c 16. If Mahesvara is not the cause of the manifold limitless universe, He cannot be Supreme Consciousness or the Most High. If the universe is not His form and will, He will be inert and unchanging. On these grounds, if we accept difference and non-difference between God and the world, as substance and attribute, how can we then say that He is one or secondless? The reply is this: Capacity is not different from one who possesses it. Heat is not different from fire. These really can never be analysed into two. This is what is meant by a biune unity, iconographically represented as Ardhanaarisvara. It is the nature of Mahesvara or Paraasakti to play the game of Panchakritya. The movements involved in Mahadeva's Cosmic Dance are not different from the Dancer Himself. Thus if Sakti is not of the nature of Siva, the universe which is an experience, could not have been there. The sum total of vibrant energy manifested in the multiform universe is the self-determining power of Paramesvara's unlimited freedom. In this discipline, Sakti the inherent power of the Lord, has innumerable facets, and their sum is denoted by terms like Samvit, Vimarsa, Saara, Hridaya, Sphurana and the like. The supreme Reality is Itself here in this way the material cause of the universe also. How can He then avoid the impurities of the world, if it is non-different from Him?

c 17. The Eternally Pure is here thought of as a spotless mirror. His own unlimited freedom or nature of bliss which is called Paraasakti, instead of Parasiva Himself, has concretized as a reflecting medium. Only an absolutely spotless mirror can reflect an image. Mahesvara casts His own image at His will in the form of the subjective and objective universe, through the medium of His Supreme freedom or ultimate power (Mukhyasakti). An ordinary mirror is a material object which can reflect only an object outside it. But the mirror here, that is Paraasakti, can produce infinite images without external prototypes, because Paraasakti is not insentient, but Chaitanya only, being not different from Parasiva. So Siva and Sakti are the obverse and reverse of the same coin, two in one like intuition and expression. When Mahesvara reflects for a moment 'I am all this', the infinite stretch of the universe is created. That is, indeed, the might and power of Mahesvara who with a moment's reflection creates the whole universe within Himself, not different from His Sakti, like the reflected city in a mirror (LSN 281). Mahesvara in this respect is called Bhairava which word means Bharana (protection) Ravana (withdrawal) and Vamana (creation) and His power of freedom, playfully unfolding as the universe, is called then Bhairavi (LSN 231, 276). When Bhairava reflects 'I am this universe' it is Aamarsana and Avabhaasa—His Purnaahanta then shines out and that is called

Paraasakti. Paraasakti that is the cause of the universe is not different from Anuttarasiva; and at the same time for the bound souls Siva and Sakti appear as different. What Advaita describes as Anirvachaniya is viewed here as Taadaatmya or difference-cum-nondifference, that is coessentiality. Paramasiva is Para and Apara. He is Para when He experiences Visvaahambhaava (I am the universe); and in that aspect of universal form, He is the Supreme Power recognised as the experiencing Self as well as primordial Nature. This emanation of manifoldness is not harmful to nondualism and transcendence, because Samvit or Consciousness is not limited by objects, e. g. a mountain or a mustard seed does not limit or expand the knowledge that reveals them. Samvit or Chit which is self-luminous is the root of all experience. Objective knowledge is divided into seer, what is seen and seeing; whereas Samvit is one, permanent and undivided. Samvit, the Supreme Support, and Siva, the source of limitless grace, are synonymous in purport, as they are one in either and either in One.

c 18. The great Saivaite teachers of Kashmir Siddha Somaananda, Abhinavagupta and others, whose views have been very briefly stated above, were upholders of Saakta doctrine, though they were proponents of Saivism. Saivism and Saktaism in this perspective are unmistakably one, though on some points they have an apparent difference. To Siddha

Somaananda, Siva was only Sakti in the inactive state; and Abhinavagupta was a bulwark of Sivasakti doctrine and practices, as well as a great practical mystic and literary genius. Worship of Sakti is very old and it is not exactly datable. Though literary evidence may be available only in the Agamas and Puranas, its origin may be traced to the Vedas and pre-historic age. It may be described as dynamic Hinduism attempting a reconciliation of various cults that developed in different disciplines, with a view to effect a synthesis. The Tantras are a record of the intuitions of mystics gained from deep and prolonged practice of Yoga and elaborate worship. It does not appear to be a well-knit, intellectual, philosophic school of thought, though an inner core of non-dualism is there. Other views are equally welcome to this doctrine in so far as they are helpful to its culture. A study of many LSN makes these points very clear. Saaktaism, of course, is a general name for a variety of practices and views developing out of a common background, centring round Kaali, Bhuvanesvari, Lalitha and other aspects of Paraasakti. Agastya, Durvasas, Dattatreya and others have left works that testify to and trace the details of Srividya, the most important arcanum of Sakti worship. And LS is a significant text connected with it.

c 19. Srividya enjoins the worship of Paraasakti, the ultimate Reality, as Mother of the universe. This

meditative worship recognises three levels according to the capacity and earlier achievements of its aspirants. Technically they are distinguished as Paraa, Aparaa and Paraaparaa in the order of achievement. In the first, the dualistic vision is thinned down next to zero. The limited 'I' of the Saadhaka is replaced by the unlimited divine 'I'. The worshipper comes to the settled conviction that every act of his, is the expression of the divine will. His gross body and the subtle one are made to dissolve into the Divine, by the constant reflection on Saa'ham—I am the Deity. This Paraapujaa is the highest form of Saakta worship. This way of meditation is not persuading oneself that one is God Himself as a matter of fancy; but it is based on the conviction and philosophic justification that the limited Aham or I is a superimposition on the unlimited 'I' the Supreme Reality which is the substratum of all internal and external experiences, called in the texts as Sachidaanandamayi.

c 20. Apara worship means worship of Sriyantra with the intention of transforming the experience of the world into the divine illumination of Saamarasya or Brahman-Atman unity. Beginners who are not mature for totally dispensing with material aids, have recourse to this type of exercise. When their minds are properly trained in the use of Yantra, Tantra and Mantra, they are prepared to do subtle forms of worship that do not demand material ingredients and

external operations. The third type of aspirants come between the first and second group. These Paraapara worshippers have only a partial experience of the internal and external aspects of Reality and so they have this middling position. To them worship is symbolic as they have the aim to turn back afterwards to the Light that is Consciousness. All the dual experiences of sensations and perceptions are offered by them into the sacrificial fire as oblations. They strive to achieve the experience of nondualistic reality by merging the dualistic usage to the nondualistic vision by practice and get themselves fully established in it. LS has many N revealing all these three stages of worship.

c 21. In the Agamas the Power that is at the root of the universe before its manifestation is called Ichhaa-sakti. It was not differentiated from the one unfractioned, harmonious, taintless, ineffable Reality called Sat-Chit-Ananda, beyond all categories and digits, completely transcendent and perpetually serene. This Power is termed Kula by the Kaula sect of Saaktas. According to them from this unmanifested Kula, Siva and Sakti have emerged. The Lord of the universe is called Akula and the Power of the universe is known as Kaulini. The term Chit meaning the Light of Consciousness applies to both Siva and Sakti. Here Akula Siva (LSN 96) is Conscious as Luminosity, and Kaulini Sivaa (LSN 94) is His power of self-cognition called

Vimarsa as has been already made familiar earlier. They are one at the root and so in the state of manifestation of the universe also, they are inseparable. Without Siva, Sakti has no existence and without Sakti, Siva is inert. There is no distinctive mark of Siva or Sakti at one stage, which the Tantras call Ekavira. At another stage the Chaitanya of Siva becomes the prototype and Sakti then rests in Him as the reflection of Himself. The two states of Chaitanya are then in opposition and proximity just as the reflection in the mirror is not different from it though distinctly grasped. This facing each other starts the stir (LSN 466) manifesting in Chit or Ananda. In this state of Saamarasya (cf. LSN 792) or Yaamala one aspect of Chaitanya becomes Consciousness and the other, Bliss, called Chitkalaa or Anandakalaa (LSN 728, 729) having their substratum in the Pure Being Akula. This is the Sachidaananda of this variety of Saakta doctrine. Chitkalaa Makes the Sat what it is, for Sat unknown will be Asat. Chit and Ananda are the internal as well as the external distinctions of Sat. In this doctrine, these two Kalaas are, again, Satchidaananda only. Yet Chit and Ananda are not indistinguishably one, though they are not different, for Ananda has in it the adumbration of the universe that is to emanate, although that is Chit only. Though Ananda and Chit are indistinguishable, the universe which is to be manifested is teleologically present in Ananda and not in Chit. Even in Ananda

pregnant with the universe yet to be born, it is completely internal as the cloth in the cotton, or the colour of the feather of the bird in the liquid constituent of the egg that produced it. In this way we may explain that Ananda is Chit alone and that the causality of the universe is a state of Ananda only. Chit as Ananda produces the universe, sustains it, and reabsorbs it at the end of the cycle. It is the Ananda or Ichha-sakti of Sat that is responsible for the display of the universe completely hidden in it before creation.

c 22. When the power of Will (Ananda) throbs in the Supreme, the universe manifests as an object of its cognition. By His Svaatantrya, the Lord can contract Himself as a standing person contracts himself by sitting. An outside is created in Himself by this contraction and this is differentiated as the 'object'. The Purnaahanta, or perfect all-inclusive 'I', is thus limited by His Will. A mighty void, or Mahaasunya, latent with the universe is thus created by His Will and He subsequently fully manifests it. The universe thus is first the stir of a divine volition, which again by another throb manifested itself as the sensible and gross world. This universe being the content of the Divine will is not different from it at the start. This unmanifest state of the will is pregnant with the power of intelligence or Jnaanasakti which makes the multiple, manifold, manifested universe. That is to say, the universe latent in Ananda or Samvit as the thirtysix Tattvas is

revealed through the power of the Divine Will (Ichhaasakti) and so remains essentially in the form of Consciousness. It is the vibration of the Intelligence that reveals Itself as the experienced world. In reality thus the forms of the object are not different from the form of Intelligence or Consciousness Itself. Next emerges Kriyaasakti or power of operation which reduces itself to the objective universe of perpetual change and transformation. This is the material world of common experience called Maaya or Prakriti comprising of Chit and Jada. In this manner according to this discipline, the reality of the universe is Isvara Himself and only by His will, and by His will alone, it is presented as a separate existence. The apparent variety of it has no basis other than His own will which is not different from Him. The totality of all is the ultimate reality called Mahaasakti in which Chit is predominent and Ananda latent.

c 23. In the light of the interconnection and unfoldment of Nigama and Agama, the traditional and mystic developments of theism, presented above, when we study all the aspects of LS, we find there a confluence of religious perspectives and practices deepening and broadening practical religion. The Nyaya emphasis of Isvara as the Nimittakaarana of the universe is welcome to the Agamas though they reject a plurality of categories which that system propounds. Nyaya rejects Sakti as a category and propounds a plurality of reals. Agamas reject a

plurality of reals and accept Sakti as the Mimamsa propounds. Sakti is a welcome category to the Mimamsa which the Agamas too have adapted. The Mimamsa view that the world is permanent is rejected by the Agamas. They have in its place the theory of cyclic creation (LSN 843) conceived as a pulsation of the Supreme Power. The Advaitic view of transcendence and immanence is accepted, but the Upanishadic cosmology based on creation, sustentation and dissolution was supplemented by the Agamas with two more functions, Tirodhaana and Anugraha, the two termini without which the three central functions have no significance. These two are applicable to Jivas, making a foundation for their striving after Divine Grace. This five-fold function of the Lord is a special point stressed in the Agamas and propounded in the LSN 264 to 274.

c 24. Vedic tradition established by the Prasthaanatraya declares that ignorance is the root of suffering and that it is removed only by the intuition that the real Self of man is not different from the unchanging eternal self-luminous Cause of the world. At the commencement of the *Brahmasutras*, Vyasa has aphorisized that enquiry into Brahman alone is the duty of a seeker who wants to be released from the bondage of transmigratory existence and sufferings incidental to it. But it is particularly stressed there, that he must enquire into the nature of the Self after

qualifying himself for the task. The degrees of the qualification propounded are discrimination of the true and the abiding from what is false and fleeting, dispassion for pleasures gained here or hereafter, a cluster of virtues consisting in sense control, mastery over the mind, withdrawal from external attractions, capacity to bear pain and discomfort, deep faith in the truth of the Advaitic doctrine and the benefits accruing from it, and competence to exercise the highest degree of concentration. Having equipped with these the aspirant has to approach a fully illumined, merciful, highly competent master, with unquenchable thirst for release. From him the competent candidate learns the Vedantic texts carefully and attentively leaving no room for doubts. With this help of the master he then repeatedly reflects on what is learnt so that no wrong notion is left. Then he engages himself in the contemplation of the truth now got fixed in the mind till he realises that Brahman alone is real, the apparent Self of man is Brahman and that the world has no separate existence bereft of Brahman.

c 25. Though this plan is apparently simple and easy as condensed above, those who have realised the goal by this path are not countless. The reason may be that the described qualifications of a seeker may have proved defective in innumerable cases, or it may be, the master from whom the aspirant received guidance had not the necessary capacity. Even when these

factors are present, there can be many internal and external impediments that keep an aspirant away from the fruit promised by Vedanta. Srividya taught in the LS and other Agamic works, therefore stressed prescribed work and contemplative worship as *sine qua non*, throughout the progress of the soul whether the aspirant seeks rise in life or release from the bondage incidental to it. Thus according to the Agama all the three divisions of the Veda namely Karma, Upaasana and Jnana are ever in need. All have to worship God – the distressed for succour, the needy for fulfilment, those immersed in darkness for light. The Jnaanin also has to worship God with great devotion for the removal of impediments in the way of attaining the highest goal. This is the secret of the Agamic method which differs thus much from the purely traditional Advaita. Vedas teach Dharma and Brahman; Dharmasastras corroborate the first and the Puranas propound the Upanishadic teaching. The Agamas accept both and LS has a wide spectrum including all.

c 26. Another fact deserving notice here is this. According to the strictly Vedic scheme of release common aspirants meet with certain barriers. The importance of orders and stations of life in the scheme of religious striving, being a twice-born, possessing earlier study of the Veda with its auxiliaries, strict regulations of purificatory acts and the like, leave out many as ineligible for the Vedic discipline. Again the

extreme emphasis there that the end of desires is the beginning of release from Samsara, strictly limits the competence of release only to a few. So the Jiva has to pass through the whole chain of the transmigratory cycle, storing Punya more and more to create longing for release. Pravritti shadows a Jiva as long as desire lasts and when it undergoes attrition through holy acts, Nivritti or the dawn of release, according to Upd. teaching comes within sight. In the Agamic scheme Anugraha or release of the Jiva comes through the grace of God and not merely by the fitness of the candidate, though that is essential to merit Divine Grace. Naturally therefore the fulfilment of the duties belonging to the stations and orders of life are not stressed so much as devotion and grace. Diksha or initiation of the Guru and careful indoctrination become supremely important in the Agamic discipline. LS says that the Divine Mother is a mother even to a worm (LSN 285) and that She is proficient in pulling out those who are lost in the morass of worldly life (LSN 880). This all-inclusive outlook and universal call with the promise of well-being here and emancipation from worldly bondage have made the religion of the Agamas and Tantras acceptable to one and all without distinction of caste, sex and community. Buddhistic and Jain Agamas had already shown the way in this direction and the Hindu Agamas too broadened the Vedic religion on the same lines. The Dakshina and the Vaama types of discipline propounded in the Tantras and approved in the LSN bear testimony to this syncretism.

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श्रीललितामहात्रिपुरसुन्दर्यै नमः

श्रीललिताम्बिकासहस्रनामस्तोत्रम्

अगस्त्य उवाच

अश्वानन महाबुद्धे सर्वशास्त्रविशारद ।
कथितं ललितादेव्याश्चरितं परमाद्भुतम् ॥ १

पूर्वं प्रादुर्भवो मातुस्ततः पट्टाभिषेचनम् ।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः ॥ २

वर्णितं श्रीपुरञ्चापि महाविभवविस्तरम् ।
श्रीमत्पञ्चदशाक्षर्या महिमा वर्णितस्तथा ॥ ३

षोढान्यासादयो न्यासाः न्यासखण्डे समीरिताः ।
अन्तर्यागक्रमश्चैव बहिर्यागक्रमस्तथा ॥ ४

महायागक्रमश्चापि पूजाखण्डे प्रकीर्तितः ।
पुरश्चरणखण्डे तु जपलक्षणमीरितम् ॥ ५

होमखण्डे त्वया प्रोक्तो होमद्रव्यविधिक्रमः ।
चक्रराजस्य विद्यायाः श्रीदेव्याः देशिकात्मनोः ॥ ६

रहस्यखण्डे तादात्म्यं परस्परमुदीरितम् ।
स्तोत्रखण्डे बहुविधाः स्तुतयः परिकीर्तिताः ॥ ७

मन्त्रिणीदण्डिनीदेव्योः प्रोक्ते नामसहस्रके ।
न तु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ॥ ८

तत्र मे संशयो जातो हयग्रीव दयानिधे ।
किं वा त्वया विस्मृतं तद् ज्ञात्वा वा समुपेक्षितम् ॥ ९

मम वा योग्यता नास्ति श्रोतुं नामसहस्रकम् ।
किमर्थं भवता नोक्तं तत्र मे कारणं वद ॥ १०

सूत उवाच

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।
प्रहृष्टो वचनं प्राह तापसं कुम्भसम्भवम् ॥ ११

श्रीहयग्रीव उवाच

लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु ।
नाम्नां सहस्रं यन्नोक्तं कारणं तद् वदामि ते ॥ १२

रहस्यमिति मत्वाहं नोक्तवांस्ते न चान्यथा ।
पुनश्च पृच्छसे भक्त्या तस्मात् तत् ते वदाम्यहम् ॥ १३

ब्रूयाच्छिष्याय भक्ताय रहस्यमपि देशिकः ।
भवता न प्रदेयं स्यादभक्ताय कदाच न ॥ १४

न शठाय न दुष्टाय नाविश्वासाय कर्हिचित् ।
श्रीमातृभक्तियुक्ताय श्रीविद्याराजवेदिने ॥ १५

उपासकाय शुद्धाय देयं नामसहस्रकम् ।
यानि नामसहस्राणि सद्यः सिद्धिप्रदानि वै ॥ १६

तन्त्रेषु ललितादेव्यास्तेषु मुख्यमिदं मुने ।
श्रीविद्यैव तु मन्त्राणां तत्र कादिर्यथा परा ॥ १७
पुराणां श्रीपुरमिव शक्तीनां ललिता यथा ।
श्रीविद्योपासकानां च यथा देवो वरः शिवः ॥ १८
तथा नामसहस्रेषु वरमेतत् प्रकीर्तितम् ।
यथास्य पठनाद् देवी प्रीयते ललिताम्बिका ॥ १९
अन्यनामसहस्रस्य पाठान्न प्रीयते तथा ।
श्रीमातुः प्रीतये तस्मादनिशं कीर्तयेदिदम् ॥ २०
बिल्वपत्रैश्चक्रराजे योऽर्चयेल्ललिताम्बिकाम् ।
पद्मैर्वा तुलसीपत्रैरेभिर्नामसहस्रकैः ॥ २१
सद्यः प्रसादं कुरुते तस्य सिंहासनेश्वरी ।
चक्राधिराजमभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥ २२
जपान्ते कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
जपपूजाद्यशक्तोऽपि पठेन्नामसहस्रकम् ॥ २३
साङ्गार्चने साङ्गजपे यत् फलं तदवाप्नुयात् ।
उपासने स्तुतीरन्याः पठेदभ्युदयो हि सः ॥ २४
इदं नामसहस्रं तु कीर्तयेन्नित्यकर्मवत् ।
चक्रराजार्चनं देव्याः जपो नाम्नां च कीर्तनम् ॥ २५
भक्तस्य कृत्यमेतावद् अन्यदभ्युदयं विदुः ।
भक्तस्यावश्यकमिदं नामसाहस्रकीर्तनम् ॥ २६

तत्र हेतुं प्रवक्ष्यामि शृणु त्वं कुम्भसम्भव ।
पुरा श्रीललितादेवी भक्तानां हितकाम्यया ॥ २७

वाग्देवीर्वशिनीमुख्याः समाहूयेदमब्रवीत् ।

श्रीललिताम्बिका उवाच

वाग्देवता वशिन्याद्याः शृणुध्वं वचनं मम ॥ २८

भवत्यो मत्प्रसादेन प्रोल्लसद्वाग्विभूतयः ।
मद्भक्तानां वाग्विभूतिप्रदाने विनियोजिताः ॥ २९

मच्चक्रस्य रहस्यज्ञा मम नामपरायणाः ।
ममस्तोत्रविधानाय तस्मादाज्ञापयामि वः ॥ ३०

कुरुध्वमङ्कितं स्तोत्रं मम नामसहस्रकैः ।
येन भक्तैः स्तुताया मे सद्यः प्रीतिः परा भवेत् ॥ ३१

श्री हयग्रीव उवाच

इत्याज्ञप्ता वचोदेव्यः श्रीदेव्या ललिताम्बया ।
रहस्यैर्नामभिर्दिव्यैश्चक्रुः स्तोत्रमनुत्तमम् ॥ ३२

रहस्यनामसाहस्रमिति तद् विश्रुतं परम् ।
ततः कदाचित् सदसि स्थित्वा सिंहासनेऽम्बिका ॥ ३३

स्वसेवावसरं प्रादात् सर्वेषां कुम्भसम्भव ।
सेवार्थमागतास्तत्र ब्रह्माणीब्रह्मकोटयः ॥ ३४

लक्ष्मीनारायणानां च कोटयः समुपागताः ।
गौरीकोटिसमेतानां रुद्राणामपि कोटयः ॥ ३५

मन्त्रिणीदण्डिनीमुख्याः सेवार्थं याः समागताः ।
शक्तयो विविधाकारास्तासां संख्या न विद्यते ॥ ३६
दिव्यौघा मानवौघाश्च सिद्धौघाश्च समागताः ।
तत्र श्रीललितादेवी सर्वेषां दर्शनं ददौ ॥ ३७
तेषु दृष्ट्वोपविष्टेषु स्वे स्वे स्थाने यथाक्रमम् ।
तत्र श्रीललितादेवीकटाक्षाक्षेपनोदिताः ॥ ३८
उत्थाय वशिनीमुख्या बद्धाञ्जलिपुटास्तदा ।
अस्तुवन्नामसाहस्रैः स्वकृतैर्ललिताम्बिकाम् ॥ ३९
श्रुत्वा स्तवं प्रसन्नाभूल्ललिता परमेश्वरी ।
ते सर्वे विस्मयं जग्मुर्ये तत्र सदसि स्थिताः ॥ ४०
ततः प्रोवाच ललिता सदस्यान् देवतागणान् ।

श्रीललिताम्बिका उवाच

ममाज्ञयैव वाग्देव्यश्चक्रुः स्तोत्रमनुत्तमम् ॥ ४१
अङ्कितं नामभिर्दिव्यैर्मम प्रीतिविधायकैः ।
तत् पठध्वं सदा यूयं स्तोत्रं मत्प्रीतिवृद्धये ॥ ४२
प्रवर्तयध्वं भक्तेषु मम नामसहस्रकम् ।
इदं नामसहस्रं मे यो भक्तः पठते सकृत् ॥ ४३
स मे प्रियतमो ज्ञेयस्तस्मै कामान् ददाम्यहम् ।
श्रीचक्रे मां समभ्यर्च्य जप्त्वा पञ्चदशाक्षरीम् ॥ ४४

पश्चान्नामसहस्रं मे कीर्तयेन्मम तुष्टये ।
मामर्चयतु वा मा वा विद्यां जपतु वा न वा ॥ ४५

कीर्तयेन्नामसाहस्रमिदं मत्प्रीतये सदा ।
मत्प्रीत्या सकलान्कामान् लभते नात्र संशयः ॥ ४६

तस्मान्नामसहस्रं मे कीर्तयध्वं सदाऽऽदरात् ।

श्रीहयग्रीव उवाच

इति श्रीललितेशानी शास्ति देवान् सहानुगान् ॥ ४७

तदाज्ञया तदारभ्य ब्रह्मविष्णुमहेश्वराः ।
शक्तयो मन्त्रिणीमुख्या इदं नामसहस्रकम् ॥ ४८

पठन्ति भक्त्या सततं ललितापरितुष्टये ।
तस्मादवश्यं भक्तेन कीर्तनीयमिदं मुने ॥ ४९

आवश्यकत्वे हेतुस्ते मया प्रोक्तो मुनीश्वर ।
इदानीं नामसाहस्रं वक्ष्यामि श्रद्धया शृणु ॥ ५०

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललिताम्बिकासहस्रनामस्तोत्रस्य पूर्वभागः

अथ न्यासादि - विधिः

आचमनम् — श्रीं ह्रीं क्लीं ऐं सौः

मूलमन्त्रः — ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे । पञ्चदशाक्षरी वा ।

अस्य श्री ललिताम्बिकासहस्रनामस्तोत्रमालामहामन्त्रस्य वशिन्यादिवाग्देवता ऋषयः । अनुष्टुप् छन्दः । श्रीललिताम्बिका परमेश्वरी देवता । श्रीमद्वाग्भवकूटेति बीजम् । मध्यकूटेति शक्तिः । शक्तिकूटेति कीलकम् । मूलप्रकृतिरिति ध्यानम् । श्री ललितामहात्रिपुरसुन्दरीप्रसादसिद्धिद्वारा चिन्तितफलावाप्त्यर्थे जपे विनियोगः ॥

ऋष्यादिन्यासः

[वशिन्यादिभ्यो वाग्देवताभ्यः ऋषिभ्यो नमः (शिरसि)
अनुष्टुप् छन्दसे नमः (मुखे)

श्री महात्रिपुरसुन्दर्यै देवतायै नमः (हृदये)

का बीजाय नमः (नाभौ)

स शक्तये नमः (गुह्ये)

ह कीलकाय नमः (पादयोः)

चतुर्विध पुरुषार्थसिध्यर्थे जपे विनियोगः (सर्वाङ्गे)

श्रीललिता भट्टारिका महात्रिपुरसुन्दरी देवता । ऐं बीजम् । सौः शक्तिः । क्लीं कीलकम् । मम चतुर्विधपुरुषार्थसिध्यर्थे जपे विनियोगः]

करन्यासः

ऐं अङ्गुष्ठाभ्यां नमः । क्लीं तर्जनीभ्यां नमः । सौः मध्यमाभ्यां नमः । सौः अनामिकाभ्यां नमः । क्लीं कनिष्ठिकाभ्यां नमः । ऐं करतलकरपृष्ठाभ्यां नमः ।

अथाङ्गन्यासः

ऐं हृदयाय नमः । क्लीं शिरसे स्वाहा । सौःशिखायै वषट् । सौः कवचाय हुं । क्लीं नेत्रत्रयाय वौषट् । ऐं अस्त्राय फट् । भूर्भुवः सुवरोमिति दिग्बन्धः ॥

ध्यानम्

सिन्दूरारुणविग्रहां त्रिणयनां माणिक्यमौलिस्फुरत्
तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।
पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत्परामम्बिकाम् ॥

अरुणां करुणातरङ्गिताक्षीं धृतपाशाङ्कुशपुष्पबाणचापाम् ।
अणिमादिभिरावृतां मयूखैरहमित्येव विभावये भवानीम् ॥

ध्यायेत् पद्मासनस्थां विकसितवदनां पद्मपत्रायताक्षीं
हेमाभां पीतवस्त्रां करकलितलसद्धेमपद्मां वराङ्गीम् ।
सर्वालङ्कारयुक्तां सततमभयदां भक्तनम्रां भवानीं
श्रीविद्यां शान्तमूर्तिं सकलसुरनुतां सर्वसम्पत्प्रदात्रीम् ॥

सकुङ्कुमविलेपनामलिकचुम्बिकस्तूरिकां
समन्दहसितेक्षणां सशरचापपाशांकुशाम् ।
अशेषजनमोहिनीयरुणमाल्यभूषाम्बरां
जपाकुसुमभासुरां जपविधौ स्मरेदम्बिकाम् ॥

लमित्यादिपञ्चपूजा

लं पृथिवीतत्त्वात्मिकायै श्रीललिताम्बिकायै गन्धं परिकल्पयामि ।
हं आकाशतत्त्वात्मिकायै श्रीललिताम्बिकायै पुष्पं परिकल्पयामि ।

यं वायुतत्त्वात्मिकायै श्रीललिताम्बिकायै धूपं परिकल्पयामि ।

रं वह्नितत्त्वात्मिकायै श्रीललिताम्बिकायै दीपं परिकल्पयामि ।

वं अमृततत्त्वात्मिकायै श्रीललिताम्बिकायै अमृतं नैवेद्यं परिकल्पयामि ।

सं सर्वतत्त्वात्मिकायै श्रीललिताम्बिकायै ताम्बूलादिसर्वोपचारान् परिकल्पयामि ॥

इति स्तोत्रादौ ऋष्यादिन्यासपञ्चपूजान्तं कृत्वा सहस्रनामस्तोत्र-पारायणानन्तरं श्रीदेव्या दक्षिणहस्ते जलधारापूर्वकं तत् समर्पणं-कुर्यात् ॥

श्रीदेवीं स्वात्माभिन्नां ध्यायेत् ॥

प्रार्थना

भवतीं शरणं गत्वा कृतार्थाः स्युः पुरातनाः ।
इति सञ्चिन्त्य सञ्चिन्त्य त्वामहं शरणं व्रजे ॥

विधिनाहं न सृष्टश्चेत् न स्यात्तव दयालुता ।
आमयो वा न सृष्टश्चेत् औषधस्य वृथोदयः ॥

कृपा ममाग्रजा किं ते त्वहं किं वा दयाग्रजा ।
विचार्य देहि मे चित्तं तव देवी दयाघने ॥

अथ मध्यभागः

श्रीललिताम्बिकासहस्रनामस्तोत्रम्

ॐ ऐं-ह्रीं-श्रीं-श्रीमात्रे नमः

ॐ श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।
चिताग्निकुण्डसम्भूता देवकार्यसमुद्यता ॥ १

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता ।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका ।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला ॥ ३

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा ।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता ॥ ४

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता ।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका ॥ ५

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विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
प्रगल्भा परमोदारा परामोदा मनोमयी ॥ १७३
व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी ॥ १७४
पञ्चमी पञ्चभूतेशी पञ्चसङ्ख्योपचारिणी ।
शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी ॥ १७५
धरा धरसुता धन्या धर्मिणी धर्मवर्धिनी ।
लोकातीता गुणातीता सर्वातीता शमात्मिका ॥ १७६
बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी ।
सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥ १७७
सुवासिन्यर्चनप्रीताऽऽशोभना शुद्धमानसा ।
बिन्दुतर्पणसन्तुष्टा पूर्वजा त्रिपुराम्बिका ॥ १७८

दशमुद्रासमाराध्या त्रिपुराश्रीवशङ्करी ।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेयस्वरूपिणी ॥ १७९
योनिमुद्रा त्रिखण्डेशी त्रिगुणाऽम्बा त्रिकोणगा ।
अनघाऽद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ॥ १८०
अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी ।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ॥ १८१
आबालगोपविदिता सर्वानुल्लङ्घ्यशासना ।
श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ॥ १८२
श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ।
एवं श्रीललितादेव्या नाम्नां साहस्रकं जगुः ॥ १८३

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललिताम्बिकासहस्रनामस्तोत्रकथनं नाम
मध्यभागः

अथोत्तरभागः फलश्रुतिः

इत्येतन्नामसाहस्रं कथितं ते घटोद्भव ।
रहस्यानां रहस्यं च ललिताप्रीतिदायकम् ॥ १
अनेन सदृशं स्तोत्रं न भूतं न भविष्यति ।
सर्वरोगप्रशमनं सर्वसम्पत्प्रवर्धनम् ॥ २
सर्वापमृत्युशमनं कालमृत्युनिवारणम् ।
सर्वज्वरार्तिशमनं दीर्घायुष्यप्रदायकम् ॥ ३
पुत्रप्रदमपुत्राणां पुरुषार्थप्रदायकम् ।
इदं विशेषाच्छ्रीदेव्याः स्तोत्रं प्रीतिविधायकम् ॥ ४
जपेन्नित्यं प्रयत्नेन ललितोपास्तितत्पर ।
प्रातः स्नात्वा विधानेन सन्ध्याकर्म समाप्य च ॥ ५
पूजागृहं ततो गत्वा चक्रराजं समर्चयेत् ।
विद्यां जपेत् सहस्रं वा त्रिशतं शतमेव वा ॥ ६
रहस्यनामसाहस्रमिदं पश्चात् पठेन्नरः ।
जन्ममध्ये सकृच्चापि य एवं पठते सुधीः ॥ ७
तस्य पुण्यफलं वक्ष्ये शृणु त्वं कुम्भसम्भव ।
गङ्गादिसर्वतीर्थेषु यः स्नायात्कोटिजन्मसु ॥ ८
कोटिलिङ्गप्रतिष्ठां च यः कुर्यादविमुक्तके ।
कुरुक्षेत्रे तु यो दद्यात्कोटिवारं रविग्रहे ॥ ९

कोटिं सौवर्णभाराणां श्रोत्रियेषु द्विजन्मसु ।
यः कोटिं हयमेधानामाहरेद्गाङ्गरोधसि ॥ १०
आचरेत्कूपकोटीर्यो निर्जले मरुभूतले ।
दुर्भिक्षे यः प्रतिदिनं कोटिब्राह्मणभोजनम् ॥ ११
श्रद्धया परया कुर्यात्सहस्रपरिवत्सरान् ।
तत्पुण्यं कोटिगुणितं लभेत् पुण्यमनुत्तमम् ॥ १२
रहस्यनामसाहस्रे नाम्नोऽप्येकस्य कीर्तनात् ।
रहस्यनामसाहस्रे नामैकमपि यः पठेत् ॥ १३
तस्य पापानि नश्यन्ति महान्त्यपि न संशयः ।
नित्यकर्माननुष्ठानान्निषिद्धकरणादपि ॥ १४
यत्पापं जायते पुंसां तत्सर्वं नश्यति ध्रुवम् ।
बहुनात्र किमुक्तेनशृणु त्वं कुम्भसम्भव ॥ १५
अत्रैकनाम्नो या शक्तिः पातकानां निवर्तने ।
तन्निवर्त्यमघं कर्तुं नालं लोकाश्चतुर्दश ॥ १६
यस्त्यक्त्वा नामसाहस्रं पापहानिमभीप्सति ।
स हि शीतनिवृत्त्यर्थं हिमशैलं निषेवते ॥ १७
भक्तो यः कीर्तयेन्नित्यमिदं नामसहस्रकम् ।
तस्मै श्रीललितादेवी प्रीताभीष्टं प्रयच्छति ॥ १८
अकीर्तयन्निदं स्तोत्रं कथं भक्तो भविष्यति ।
नित्यं सङ्कीर्तनाशक्तः कीर्तयेत्पुण्यवासरे ॥ १९

संक्रान्तौ विषुवे चैव स्वजन्मत्रितयेऽयने ।
नवम्यां वा चतुर्दश्यां सितायां शुक्रवासरे ॥ २०
कीर्तयेन्नामसाहस्रं पौर्णमास्यां विशेषतः ।
पौर्णमास्यां चन्द्रबिम्बे ध्यात्वा श्रीललिताम्बिकाम् ॥ २१
पञ्चोपचारैः सम्पूज्य पठेन्नामसहस्रकम् ।
सर्वे रोगाः प्रणश्यन्ति दीर्घमायुश्च विन्दति ॥ २२
अयमायुष्करो नाम प्रयोगः कल्पचोदितः ।
ज्वरार्तं शिरसि स्पृष्ट्वा पठेन्नामसहस्रकम् ॥ २३
तत्क्षणात्प्रशमं याति शिरस्तोदो ज्वरोऽपि च ।
सर्वव्याधिनिवृत्त्यर्थं स्पृष्ट्वा भस्म जपेदिदम् ॥ २४
तद्भस्मधारणादेव नश्यन्ति व्याधयः क्षणात् ।
जलं सम्मन्त्र्य कुम्भस्थं नामसाहस्रतो मुने ॥ २५
अभिषिञ्चेद्ग्रहग्रस्तान् ग्रहा नश्यन्ति तत्क्षणात् ।
सुधासागरमध्यस्थां ध्यात्वा श्रीललिताम्बिकाम् ॥ २६
यः पठेन्नामसाहस्रं विषं तस्य विनश्यति ।
वन्ध्यानां पुत्रलाभाय नामसाहस्रमन्त्रितम् ॥ २७
नवनीतं प्रदद्यात्तु पुत्रलाभो भवेद् ध्रुवम् ।
देव्याः पाशेन सम्बद्धामाकृष्टामङ्कुशेन च ॥ २८
ध्यात्वाभीष्टां स्त्रियं रात्रौ जपेन्नामसहस्रकम् ।
आयाति स्वसमीपं सा यद्यप्यन्तःपुरं गता ॥ २९

राजाकर्षणकामश्चेद्राजावसथदिङ्मुखः ।
त्रिरात्रं यः पठेदेतच्छ्रीदेवीध्यानतत्परः ॥ ३०
स राजा पारवश्येन तुरङ्गं वा मतङ्गजम् ।
आरुह्यायाति निकटं दासवत् प्रणिपत्य च ॥ ३१
तस्मै राज्यं च कोशं च ददात्येव वशं गतः ।
रहस्यनामसाहस्रं यः कीर्तयति नित्यशः ॥ ३२
तन्मुखालोकमात्रेण मुह्येल्लोकत्रयं मुने ।
यस्त्विदं नामसाहस्रं सकृत् पठति भक्तिमान् ॥ ३३
तस्य ये शत्रवस्तेषां निहन्ता शरभेश्वरः ।
यो वाभिचारं कुरुते नामसाहस्रपाठके ॥ ३४
निवर्त्य तत्क्रियां हन्यात्तं वै प्रत्यङ्गिरास्वयम् ।
ये क्रूरदृष्ट्या वीक्षन्ते नामसाहस्रपाठकम् ॥ ३५
तानन्धान्कुरुते क्षिप्रं स्वयं मार्ताण्डभैरवः ।
धनं यो हरते चोरैर्नामसाहस्रजापिनः ॥ ३६
यत्र कुत्र स्थितं वापि क्षेत्रपालो निहन्ति तम् ।
विद्यासु कुरुते वादं यो विद्वान्नामजापिना ॥ ३७
तस्य वाक्स्तम्भनं सद्यः करोति नकुलेश्वरी ।
यो राजा कुरुते वैरं नामसाहस्रजापिना ॥ ३८
चतुरङ्गबलं तस्य दण्डिनी संहरेत् स्वयम् ।
यः पठेन्नामसाहस्रं षण्मासं भक्तिसंयुतः ॥ ३९

लक्ष्मीश्चाञ्चल्यरहिता सदा तिष्ठति तद्गृहे ।
मासमेकं प्रतिदिनं त्रिवारं यः पठेन्नरः ॥ ४०
भारती तस्य जिह्वाग्रे रङ्गे नृत्यति नित्यशः ।
यस्त्वेकवारं पठति पक्षमात्रमतन्द्रितः ॥ ४१
मुह्यन्ति कामवशगा मृगाक्ष्यस्तस्य वीक्षणात् ।
यः पठेन्नामसाहस्रं जन्ममध्ये सकृन्नरः ॥ ४२
तद्दृष्टिगोचराः सर्वे मुच्यन्ते सर्वकिल्बिषैः ।
यो वेत्ति नामसाहस्रं तस्मै देयं द्विजन्मने ॥ ४३
अन्नं वस्त्रं धनं धान्यं नान्येभ्यस्तु कदाचन ।
श्रीमन्त्रराजं यो वेत्ति श्रीचक्रं यः समर्चति ॥ ४४
यः कीर्तयति नामानि तं सत्पात्रं विदुर्बुधाः ।
तस्मै देयं प्रयत्नेन श्रीदेवीप्रीतिमिच्छता ॥ ४५
न कीर्तयति नामानि मन्त्रराजं न वेत्ति यः ।
पशुतुल्यः स विज्ञेयस्तस्मै दत्तं निरर्थकम् ॥ ४६
परीक्ष्य विद्याविदुषस्तेभ्यो दद्याद्विचक्षणः ।
श्रीमन्त्रराजसदृशो यथा मन्त्रो न विद्यते ॥ ४७
देवता ललिता तुल्या यथा नास्ति घटोद्भव ।
रहस्यनामसाहस्रतुल्या नास्ति तथा स्तुतिः ॥ ४८
लिखित्वा पुस्तके यस्तु नामसाहस्रमुत्तमम् ।
समर्चयेत् सदा भक्त्या तस्य तुष्यति सुन्दरी ॥ ४९

बहुनात्र किमुक्तेन शृणु त्वं कुम्भसम्भव ।
नानेन सदृशं स्तोत्रं सर्वतन्त्रेषु दृश्यते ॥ ५०
तस्मादुपासको नित्यं कीर्तयेदिदमादरात् ।
एभिर्नामसहस्रैस्तु श्रीचक्रं योऽर्चयेत्सकृत् ॥ ५१
पद्मैर्वा तुलसीपुष्पैः कल्हारैर्वा कदम्बकैः ।
चम्पकैर्जातिकुसुमैः मल्लिकाकरवीरकैः ॥ ५२
उत्पलैर्बिल्वपत्रैर्वा कुन्दकेसरपाटलैः ।
अन्यैः सुगन्धिकुसुमैः केतकीमाधवीमुखैः ॥ ५३
तस्य पुण्यफलं वक्तुं न शक्नोति महेश्वरः ।
सा वेत्ति ललितादेवी स्वचक्रार्चनजं फलम् ॥ ५४
अन्ये कथं विजानीयुर्ब्रह्माद्याः स्वल्पमेधसः ।
प्रतिमासं पौर्णमास्यामेभिर्नामसहस्रकैः ॥ ५५
रात्रौ यश्चक्रराजस्थामर्चयेत् परदेवताम् ।
स एव ललितारूपस्तद्रूपा ललिता स्वयम् ॥ ५६
न तयोर्विद्यते भेदो भेदकृत् पापकृद्भवेत् ।
महानवम्यां यो भक्तः श्रीदेवीं चक्रमध्यगाम् ॥ ५७
अर्चयेन्नामसाहस्रैस्तस्य मुक्तिः करे स्थिता ।
यस्तु नामसहस्रेण शुक्रवारे समर्चयेत् ॥ ५८
चक्रराजे महादेवीं तस्य पुण्यफलं शृणु ।
सर्वान् कामानवाप्येह सर्वसौभाग्यसंयुतः ॥ ५९

पुत्रपौत्रादिसंयुक्तो भुक्त्वा भोगान् यथेप्सितान् ।
अन्ते श्रीललितादेव्याः सायुज्यमतिदुर्लभम् ॥ ६०
प्रार्थनीयं शिवाद्यैश्च प्राप्नोत्येव न संशयः ।
यः सहस्रं ब्राह्मणानामेभिर्नामसहस्रकैः ॥ ६१
समर्च्य भोजयेद्भक्त्या पायसाऽपूपषड्रसैः ।
तस्मै प्रीणाति ललिता स्वसाम्राज्यं प्रयच्छति ॥ ६२
न तस्य दुर्लभं वस्तु त्रिषु लोकेषु विद्यते ।
निष्कामः कीर्तयेद्यस्तु नामसाहस्रमुत्तमम् ॥ ६३
ब्रह्मज्ञानमवाप्नोति येन मुच्येत बन्धनात् ।
धनार्थी धनमाप्नोति यशोऽर्थी चाप्नुयाद्यशः ॥ ६४
विद्यार्थी चाप्नुयाद्विद्यां नामसाहस्रकीर्तनात् ।
नानेन सदृशं स्तोत्रं भोगमोक्षप्रदं मुने ॥ ६५
कीर्तनीयमिदं तस्माद्भोगमोक्षार्थिभिर्नरैः ।
चतुराश्रमनिष्ठैश्च कीर्तनीयमिदं सदा ॥ ६६
स्वधर्मसमनुष्ठानवैकल्यपरिपूर्तये ।
कलौ पापैकबहुले धर्मानुष्ठानवर्जिते ॥ ६७
नामानुकीर्तनं मुक्त्वा नृणां नान्यत् परायणम् ।
लौकीकाद्वचनान्मुख्यं विष्णुनामानुकीर्तनम् ॥ ६८
विष्णुनामसहस्राच्च शिवनामैकमुत्तमम् ।
शिवनामसहस्राच्च देव्या नामैकमुत्तमम् ॥ ६९

देवीनामसहस्राणि कोटिशः सन्ति कुम्भज ।
तेषु मुख्यं दशविधं नामसाहस्रमुच्यते ॥ ७०
गङ्गा भवानी गायत्री काली लक्ष्मीस्सरस्वती ।
राजराजेश्वरी बाला श्यामला ललिता दश ॥ ७१
रहस्यनामसाहस्रमिदं शस्तं दशस्वपि ।
तस्मात् सङ्कीर्तयेन्नित्यं कलिदोषनिवृत्तये ॥ ७२
मुख्यं श्रीमातृनामेति न जानन्ति विमोहिताः ।
विष्णुनामपराः केचिच्छिवनामपराः परे ॥ ७३
न कश्चिदपि लोकेषु ललितानामतत्परः ।
येनान्यदेवतानाम कीर्तितं जन्मकोटिषु ॥ ७४
तस्यैव भवति श्रद्धा श्रीदेवीनामकीर्तने ।
चरमे जन्मनि यथा श्रीविद्योपासको भवेत् ॥ ७५
नामसाहस्रपाठश्च तथाचरमजन्मनि ।
यथैव विरला लोके श्रीविद्याचारवेदिनः ॥ ७६
तथैव विरला गुह्यनामसाहस्रपाठकाः ।
मन्त्रराजजपश्चैव चक्रराजार्चनं तथा ॥ ७७
रहस्यनामपाठश्च नाल्पस्य तपसः फलम् ।
अपठन् नामसाहस्रं प्रीणयेद्यो महेश्वरीम् ॥ ७८
स चक्षुषा विना रूपं पश्येदेव विमूढधीः ।
रहस्यनामसाहस्रं त्यक्त्वा यः सिद्धिकामुकः ॥ ७९

स भोजनं विना नूनं क्षुन्निवृत्तिमभीप्सति ।
यो भक्तो ललितादेव्याः स नित्यं कीर्तयेदिदम् ॥ ८०
नान्यथा प्रीयते देवी कल्पकोटिशतैरपि ।
तस्माद्रहस्यनामानि श्रीमातुः प्रयतः पठेत् ॥ ८१
इति ते कथितं स्तोत्रं रहस्यं कुम्भसम्भव ।
नाविद्यावेदिने ब्रूयान्नाभक्ताय कदाचन ॥ ८२
यदैव गोप्या श्रीविद्या तथा गोप्यमिदं मुने ।
पशुतुल्येषु नब्रूयाज्जनेषु स्तोत्रमुत्तमम् ॥ ८३
यो ददाति विमूढात्मा श्रीविद्यारहिताय च ।
तस्मै कुप्यन्ति योगिन्यः सोऽनर्थः सुमहान् स्मृतः ॥८४
रहस्यनामसाहस्रं तस्मात् सङ्गोपयेदिदम् ।
स्वतन्त्रेण मया नोक्तं तवापि कलशोद्भव ॥ ८५
ललिताप्रेरणादेव मयोक्तं स्तोत्रमुत्तमम् ।
कीर्तनीयमिदं भक्त्या कुम्भयोने निरन्तरम् ।
तेन तुष्टा महादेवी तवाभीष्टं प्रदास्यति ॥ ८६

श्रीसूत उवाच

इत्युक्त्वा श्रीहयग्रीवो ध्यात्वा श्रीललिताम्बिकाम् ।
आनन्दमग्नहृदयः सद्यः पुलकितोऽभवत् ॥ ८७

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललिता सहस्रनामस्तोत्रं नाम षट्त्रिंशोऽध्यायः

ŚRĪ
LALITĀMBIKĀ-SAHASRANĀMA-STOTRAM

DHYĀNAM

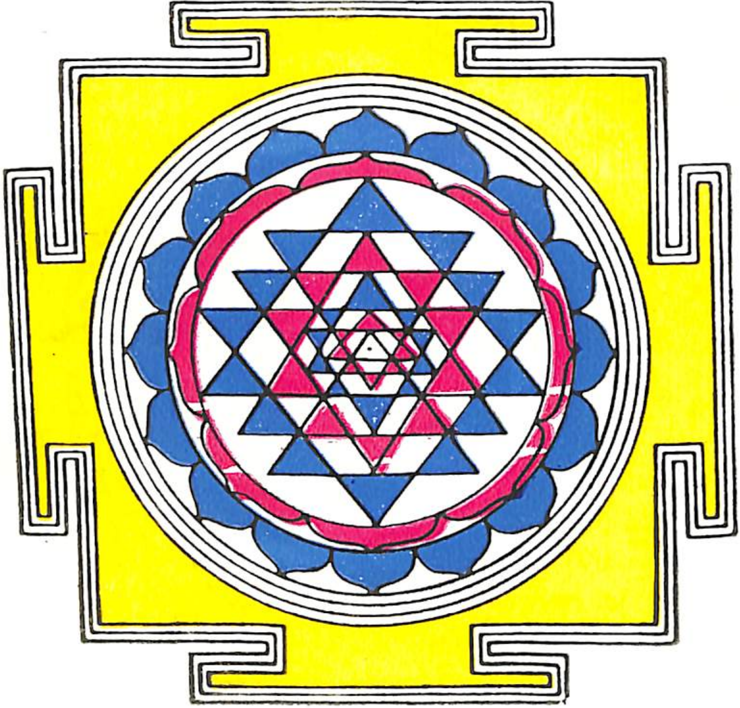
Sindūrā' ruṇa-vigrahām trinayanām māṇikya-
mauli-sphurat
tārā-nāyaka-śekharām smita-mukhīm āpīna-
vakṣoruhām
pāṇibhyām alipūrṇa-ratna-caṣakam
raktotpalam bibhratīm
saumyām ratna-ghaṭastha-rakta-caraṇām
dhyāyet parām ambikām

Visualization of the Form

Let him who performs this act of devotion by repeating the names of Mother, the Most High, first visualize her thus and then begin it. She has three eyes; her hue is like that of red *sindūra*; the diadem of precious stones she wears has a crescent on it shining wonderfully; that she is easily accessible is indicated by her benign smile; her children have an inexhaustible store of the milk of life in her full breast; the vessel of honey in one hand and the red lotus in the other symbolize joy and wisdom of which she alone is the source; and her feet placed on the precious pot full of valuable gems indicate that these are not difficult for those who surrender to her feet and take refuge in her.

श्रीचक्रम्

SRI CHAKRAM



बिन्दुत्रिकोणवसुकोणदशारयुग्म मन्वश्रनागदलसंयुतषोडशारम् ।
वृत्तत्रयं च धरणीसदनत्रयं च श्रीचक्रमेतदुदितं परदेवतायाः ॥

नामावलिः

ŚRĪ LALITA SAHASRA NĀMĀVALI

(English Rendering and Transliterated Text)

SALUTATION AND SELF-SURRENDER

ॐ श्रीमात्रे नमः १

Om śri-mātre namaḥ

1. Salutations to the most adorable Mother who has brought forth the entire Universe, who removes the sufferings of creatures and who releases them from the cycle of rebirth.

ॐ श्रीमहाराज्ञ्यै नमः २

Om śri-mahā-rājñyai namaḥ

2. Salutations to the Supreme Sovereign who protects all.

ॐ श्रीमत्सिंहासनेश्वर्यै नमः ३

Om śrīmat-siṁhāsaneśvaryai namaḥ

3. Salutations to the Goddess who rules from the most splendid royal seat and rides the vehicle of the lion as the destroyer of the demon *Mahiṣa*.

ॐ चिदग्निकुण्डसंभूतायै नमः ४

Om cid-agni-kuṇda-sambhūtāyai namaḥ

4. Salutations to Her who is born from the altar fire of Pure Consciousness that is Siva, and so admits no trace of ignorance as fire gives no room for darkness.

ॐ देवकार्यसमुद्यतायै नमः ५

Om deva-kārya-samudyatāyai namaḥ

5. Salutations to Her who is ever engaged in what is to be done for the gods, destroying the enemies of divine forces.

ॐ उद्यद्भानुसहस्राभायै नमः ६

Om udyad-bhānu-sahasrābhāyai namaḥ

6. Salutations to Her who has the brilliance of a thousand rising suns.

ॐ चतुर्बाहुसमन्वितायै नमः ७

Om catur-bāhu-samanvitāyai namaḥ

7. Salutations to Her who has four arms, (—in one sense *Asvaruḍha*, Sampatkari, Mantrini and Varahi are Her own arms).

ॐ रागस्वरूपपाशाढ्यायै नमः ८

Om rāga-svarūpa-pāśāḍhyāyai namaḥ

8. Salutations to Her who has a noose in the lower left hand (representing countless inherent tendencies in the mind).

ॐ क्रोधाकाराङ्कुशोज्ज्वलायै नमः ९

Om krodhā-kārāṅkuśojjvalāyai namaḥ

9. Salutations to Her who has a fiery goad in the right lower hand (representing emotions and shapes).

ॐ मनोरूपेक्षुकोदण्डायै नमः १०
Om mano-rūpe'kṣu-kodaṇḍāyai namaḥ

10. Salutations to Her who wields the sugarcane bow in Her left upper hand (representing the analysing and synthesising mind).

ॐ पञ्चतन्मात्रसायकायै नमः ११
Om pañca-tanmātra-sāyakāyai namaḥ

11. Salutations to Her in whose right upper hand are the five subtle elements, in the form of arrows to be released, when the creation of the universe begins.

ॐ निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डलायै नमः १२
Om nijāruṇa-prabhā-pūra-majjad-brahmāṇḍa-maṇḍalāyai namaḥ

12. Salutations to Her whose red splendour, as She arose from Pure Consciousness, engulfed totally the entire universe.

ॐ चम्पकाशोकपुन्नागसौगन्धिकलसत्कचायै नमः १३
Om campakā' śoka-punnāga-saugandhika-lasat-kacāyai namaḥ

13. Salutations to Her whose locks of hair shining with *campaka*, *asoka*, *punnaga* and *saugandhika* flowers impart fragrance to them.

ॐ कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डितायै नमः १४
Om kuruvinda-maṇi-śreṇī-kanat-koṭīra-maṇḍitāyai namaḥ

14. Salutations to Her who wears a crown dazzling with rows of rubies of the *Kuruvinda* variety.

ॐ अष्टमीचन्द्रविभ्राजदलिकस्थलशोभितायै नमः १५

Om aṣṭamī-candra-vibhrājad-alika-sthala-śobhitāyai namaḥ

15. Salutations to Her whose very bright forehead is similar to the eighth lunar digit.

ॐ मुखचन्द्रकलङ्काभमृगनाभिविशेषकायै नमः १६

Om mukha-candra-kalaṅkābha-mṛganābhi-viśeṣakāyai namaḥ

16. Salutations to Her whose face, if poetically conceived as a moon, has its spot (the spot being the *Kasturi* mark on the forehead which really does not add to its perfect beauty).

ॐ वदनस्मरमाङ्गल्यगृहतोरणचिल्लिकायै नमः १७

Om vadana-smara-māṅgalya-gṛha-toraṇa-cillkāyai namaḥ

17. Salutations to Her whose eye-brows are like ceremonial arches erected at the entrance to the auspicious home of the love god, Her face being the source of all fascinating power and beauty.

ॐ वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचनायै नमः १८

Om vaktra-lakṣmī-parīvāha-calan-mīnābha-locanāyai namaḥ

18. Salutations to Her who nourishes all the creation by mere glance (as the fish does in the case of its young ones); and in the overflowing beauty of the face whose eyes are like swimming fish.

ॐ नवचम्पकपुष्पाभनासादण्डविराजितायै नमः १९

Om nava-campaka-puṣpābha-nasā-daṇḍa-virā-jitāyai namaḥ

19. Salutations to Her whose well-formed nose distinctly shines like the new Champaka flower starting to bloom.

ॐ ताराकान्तितिरस्कारिनासाभरणभासुरायै नमः २०

Om tārā-kānti-tiraskāri-nāsābharaṇa-bhāsurāyai namaḥ

20. Salutations to Her whose nose ornament excels in radiance the planet Venus, because of the jewels on it.

ॐ कदम्बमञ्जरीक्लृप्तकर्णपूरमनोहरायै नमः २१

Om kadamba-mañjarī-klpta-karṇapūra manoharāyai nāmaḥ

21. Salutations to Her who is charming with the bunch of Kadamba flowers placed over the ears as decoration.

ॐ ताटङ्कयुगलीभूततपनोडुपमण्डलायै नमः २२

Om tāṭaṇka.yugalī-bhūta-tapanoḍupa-maṇḍalāyai namāḥ

22. Salutations to Her who has for ear-ornaments the orb of the sun and the orb of the moon.

ॐ पद्मरागशिलादर्शपरिभाविकपोलभुवे नमः २३

Om padma-rāga-silā'darṣa paribhāvi-kapola-bhuve namaḥ

23. Salutations to Her whose cheeks make a ruby mirror very inferior when they are compared with it in respect of their clean reflective quality.

ॐ नवविद्रुमबिम्बश्रीन्यक्कारिदशनच्छदायै नमः २४

Om nava-vidruma-bimba-śrī-nyakkāri-daśana-chadāyai-namaḥ

24. Salutations to Her whose lips by their beauty far outshine fresh coral and the Bimba fruit.

ॐ शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वलायै नमः २५

Om śuddha-vidyā'ṇkurā'kara-dvija-paṇkti-dvay'ojjvalāyai namaḥ

25. Salutations to Her who shines with two rows of teeth shaped as the pure meditative Knowledge (*suddhavidyā* or *śrividyā*) of identity rooted in sixteen syllables of 32 vowels and consonants.

ॐ कर्पूरवीटिकामोदसमाकर्षिदिगन्तरायै नमः २६

Om karpūra.viṭikā'moda-samākarṣi digantarāvai namaḥ

26. Salutations to Her the supreme fragrance of the 'camphor betel' with many ingredients in whose mouth attracts to her the gods of all directions.

ॐ निजसल्लापमाधुर्यविनिर्भर्त्सितकच्छप्यै नमः २७
Om nija-sallāpa-mādhurya-vinirbhartsita-kacchapyai namaḥ

27. Salutations to Her whose melodious speech puts to shame the lute played by the Goddess of learning, the lute named Kacchapi.

ॐ मन्दस्मितप्रभापूरमज्जत्कामेशमानसायै नमः २८
Om manda-smita-prabhā-pūra-majjat-kameśa-mānasāyai namaḥ

28. Salutations to Her the spreading radiance of whose gentle smile submerges the mind of Kamesa, Her Lord.

ॐ अनाकलितसादृश्यचुबुकश्रीविराजितायै नमः २९
Om anākalita-sādṛśiya-cubuka-śri-virājitāyai namaḥ

29. Salutations to Her the superb beauty of whose chin has no comparison even in the imagination of the deities of speech.

ॐ कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरायै नमः ३०
Om kameśa-baddha-māṇgalya-sūtra-śobhita-kandharāyai namaḥ

30. Salutations to Her whose neck shines with the marriage thread tied there by Kamesa.

ॐ कनकाङ्गदकेयूरकमनीयभुजान्वितायै नमः ३१

Om kanakā'ṅgada-keyūra-kamanīya-bhujā'n-vitāyai namaḥ

31. Salutations to Her whose four lovely arms are decked with bracelets (of solid gold) and bangles.

ॐ रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्वितायै नमः ३२

Om ratna-graiveyacintāka-lola-muktāphalā'n-vitāyai-namaḥ

32. Salutations to Her who wears a necklace studded with precious stones and having a medallion of gold with pearls hanging around it.

ॐ कामेश्वरप्रेमरत्नमणिप्रतिपणस्तन्यै नमः ३३

Om kāmeśvara-prema-ratna-mani-pratipaṇa-stanyai namaḥ

33. Salutations to Her whose two breasts are double the equivalent of the single jewel of Her Lord's love—a sign of Her devotion and constancy.

ॐ नाभ्यालवालरोमालिलताफलकुचद्वय्यै नमः ३४

Om nābhy'ālavāla-romali-latā-phala-kuca-dvayyai namaḥ

34. Salutations to Her whose breasts are like the fruit of a creeper—the creeper in the shape of the hair line spreading upwards from Her navel.

ॐ लक्ष्यरोमलताधारतासमुन्नेयमध्यमायै नमः ३५

Om lakṣya roma-latā-dhāratā-samunneya-madhyamāyai namaḥ

35. Salutations to Her whose slender waist is so thin that its existence can be inferred only from the above creeper of hair.

ॐ स्तनभारदलन्मध्यपट्टबन्धवलित्रयायै नमः ३६

Om stana-bhāra-dalan-madhya-paṭṭa-bandha-vali-trayāyai namaḥ

36. Salutations to Her whose waist appears to give way under the weight of the breasts and so is supported by three silk bands which are but the three folds.

ॐ अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतट्यै नमः ३७

Om aruṇā'ruṇa-kausumbha-vastra-bhasvat-kaṭī-taṭyai namaḥ

37. Salutations to Her whose mid region of the body shines covered by a garment of deep red.

ॐ रत्नकिङ्किणिकारम्यरशनादामभूषितायै नमः ३८

Om ratna-kiṅkiṇikā-ramya-raśanā-dāma-bhūṣitāyai namaḥ

38. Salutations to Her who is adorned with the attractive girdle of little bells set with gems.

ॐ कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्वितायै नमः ३९

Om kameśa-jñāta-saubhāgya-mārdav'oru-dvayā'nvitāyai namaḥ

39. Salutations to Her the charm and smoothness of whose thighs are preceived only by Kamesa.

ॐ माणिक्यमुकुटाकारजानुद्वयविराजितायै नमः ४०

Om maṇikya-mukuṭā'kāra jānu-dvaya-virājitāyai-namaḥ

40. Salutations to Her whose two knees are like crowns cut to shape from one large single precious stone.

ॐ इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिकायै नमः ४१

Om indra-gopa-parikṣipta-smara-tūṇābha-jaṅghikāyai namaḥ

41. Salutations to Her whose calves are like the quiver of the love god bearing the glow-worm like decorations.

ॐ गूढगुल्फायै नमः ४२

Om gūḍha-gulphāyai namaḥ

42. Salutations to Her whose ankles are fleshy and rounded without any protrusion visible.

ॐ कूर्मपृष्ठजयिष्णुप्रपदान्वितायै नमः ४३

Om kūrma-pṛṣṭha-jayiṣṇu-prapadā'nvitāyai namaḥ

43. Salutations to Her the arches of whose two feet are more shapely and convex than the back of the tortoise.

ॐ नखदीधितिसञ्छन्ननमज्जनतमोगुणायै नमः ४४

Om nakha-dīdhiti-sañchanna-namajjana.tamo-guṇāyai namaḥ

44. Salutations to Her the radiance of whose toe nails completely suppresses the darkness of ignorance in the minds of those who reverently bow down to Her feet.

ॐ पदद्वयप्रभाजालपराकृतसरोरुहायै नमः ४५

Om pada-dvaya-prabhā-jāla-parākṛta-
saroruhāyai namaḥ

45. Salutations to Her the captivating radiance of whose feet throws into shade the beautiful lotus.

ॐ सिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजायै नमः ४६

Om siñjāna-maṇi-mañjīra-maṇḍita-
śrīpadāmbujāyai namaḥ

46. Salutations to Her whose blessed lotus-feet are adorned with tinkling jewelled anklets.

ॐ मरालीमन्दगमनायै नमः ४७

Om marālī-manda-gamanāyai namaḥ

47. Salutations to Her whose gait is gracefully slow as that of a female swan.

ॐ महालावण्यशेवधये नमः ४८

Om mahā-lāvaṇya-śevadhaye namah

48. Salutations to the supremely adorable Treasury of Beauty.

ॐ सर्वारुणायै नमः ४९

Om sarvā'ruṇāyai namaḥ

49. Salutations to Her who is red all over in respect of Her garment, ornament, flowers, complexion and the rest.

ॐ अनवद्याङ्ग्यै नमः ५०

Om anavadyā`ṅgyai namaḥ

50. Salutations to Her whose each and every limb is faultless and perfect.

ॐ सर्वाभरणभूषितायै नमः ५१

Om sarvābharaṇa-bhūṣitāyai namaḥ

51. Salutations to Her who is adorned with all ornaments, for ornaments that are not worthy of the deity are no ornament in reality.

ॐ शिवकामेश्वराङ्कस्थायै नमः ५२

Om śiva-kāmeśvarā`ṅkasthāyai namaḥ

52. Salutations to Sivakamasundari who rose from the fire of Pure Siva Consciousness and sat in the lap of Sivakamesa, who could take any form He wished, and from whom the will to create arose.

ॐ शिवायै नमः ५३

Om śivāyai namaḥ

53. Salutations to the eternally auspicious supreme Divinity, Siva's counterpart, His will Power.

ॐ स्वाधीनवल्लभायै नमः ५४

Om svādhīna-vallabhāyai namaḥ

54. Salutations to Her whose consort Sivakamesa is entirely Her own; for the very existence of the transcendent acosmic reality of Paramasiva is a known truth only to the world created by the Power that is one with Paramasiva.

ॐ सुमेरुमध्यशृङ्गस्थायै नमः ५५

Om sumeru-madhya-śṛṅgasthāyai namaḥ

55. Salutations to Her who dwells on the mid-most peak of the dazzling mountain of gold called Meru.

ॐ श्रीमन्नगरनायिकायै नमः ५६

Om śrīman-nagara-nāyikāyai namaḥ

56. Salutations to the most noble Lady the chief of the prosperous Vidyanagara (Symbolic of Srichakra, mystically.)

ॐ चिन्तामणिगृहान्तस्थायै नमः ५७

Om cintāmaṇi-gṛhā' ntasthāyai namaḥ

57. Salutations to Her who is present in the house of wish-gems. (These are here the holy formulas that are capable of fulfilling the wishes of those who are devoted to them.)

ॐ पञ्चब्रह्मासनस्थितायै नमः ५८

Om pañca-brahmā'sana-sthitāyai namaḥ

58. Salutations to Her who has Brahma, Vishnu, Rudra, Isana and Sadasiva—the five deities beginning

with Brahma—for Her seat, since they are animated to function only by Her presence.

ॐ महापद्म टवीसंस्थायै नमः ५९

Om mahā padmā'ṭavī-saṁsthāyai namaḥ

59. Salutations to Her who dwells in the midst of an expansive forest of excellent lotuses.

ॐ कदम्बवनवासिन्यै नमः ६०

Om kadamba-vana-vāsinyai namaḥ

60. Salutations to Her who resides in a grove of Kadamba trees.

ॐ सुधासागरमध्यस्थायै नमः ६१

Om sudhā-sāgara-madhyasthāyai namaḥ

61. Salutations to Her who is present in the centre of the ocean of ambrosia.

ॐ कामाक्ष्यै नमः ६२

Om kāmākṣyai namaḥ

62. Salutations to Her who confers on Her devotees by Her own glance what they long for, and who also has Kamesa as the eye of Her eye.

ॐ कामदायिन्यै नमः ६३

Om kāma-dāyinyai namaḥ

63. Salutations to Her who grants to Her devotees whatsoever is desired,including Kamesvara-SivaHimself,

Her timeless patrimony to Her children, as He alone grants them release from the transmigratory cycle.

ॐ देवर्षिगणसंघातस्तूयमानात्मवैभवायै नमः ६४

Om devarṣi-gaṇa-saṅghāta-stūyamānā'tma-
vaibhavāvai namaḥ

64. Salutations to Her whose limitless might is always praised by hosts of assembled sages and gods.

ॐ भण्डासुरवधोद्युक्तशक्तिसेनासमन्वितायै नमः ६५

Om bhaṇḍā'sura-vadho'dyukta-śakti-senā-saman-
vitā vai namaḥ

65. Salutations to Her who has the army of Saktis (women soldiers) exerting to destroy the demon Bhanda.

ॐ सम्पत्करीसमारूढसिन्धुरव्रजसेवितायै नमः ६६

Om sampatkarī-samārūḍha-sindhura-vraja-sevi-
tāyai namaḥ

66. Salutations to Her who is served by the elephant division of Her army under the lead of Sampatkari.

ॐ अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृतायै नमः ६७

Om aśvārūḍhā' dhiṣṭhitāśva-koṭi-koṭibhir-
āvṛtā vai namaḥ

67. Salutations to Her who is encircled by the division of Her army consisting of crores and crores of horse-riding women soldiers under the command of Asvarudha.

ॐ चक्रराजरथारूढसर्वायुधपरिष्कृतायै नमः ६८

Om cakra-rāja-rathā'rūḍha-sarvāvudha-parişkṛtāvai namaḥ

68. Salutations to Her who has at hand the full number of weapons needed, well arranged in the excellent chariot Chakraraja—mystically the weapons are the means of Self-realization.

ॐ गेयचक्ररथारूढमन्त्रिणीपरिसेवितायै नमः ६९

Om geyacakra-rathā' rūḍha-mantriṇī pari-sevitāyai namaḥ

69. Salutations to Her who is attended by Her first minister, Rajasyamala, taking Her place in the chariot named Geyachakra.

ॐ किरिचक्ररथारूढदण्डनाथापुरस्कृतायै नमः ७०

Om kiricakra-rathā' rūḍha-daṇda-nāthā puras-kṛtāyai namaḥ

70. Salutations to Her who is preceded by the commander of Her armies, Dandanatha or Varahi, wielding the rod of authority and riding the chariot called Kirichakra.

ॐ ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगायै नमः ७१

Om jvālā-mālinikā'kṣipta-vahni-prākāra-madhyagāyai namaḥ

71. Salutations to Her who has Her position in the centre of the fire rampart devised by Jvalamalinika,

the last-but-one of the fifteen Nitya deities presiding over each half of the lunar month.

ॐ भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षितायै नमः ७२

Om bhaṇḍa-sainya-vadho' dyukta-śakti-vikrama-
harṣitāyai namaḥ

72. Salutations to Her who delights in the valour of Her intrepid Saktis bent on destroying the army of Bhanda.

ॐ नित्यापराक्रमाटोपनिरीक्षणसमुत्सुकायै नमः ७३

Om nityā-parākramā'ṭopa-nirīkṣaṇa-samutsukāyai
namaḥ

73. Salutations to Her who highly rejoices noticing the spirit and thrusting power of the Nitya deities.

ॐ भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दितायै नमः ७४

Om bhaṇḍa-putra-vadho'dyukta-bālā-vikrama-
nanditāyai namaḥ

74. Salutations to Her who applauds in delight when Bala Her daughter of only nine years was about to slay the son of Bhanda.

ॐ मन्त्रिण्यम्बाविरचितविषङ्गवधतोषितायै नमः ७५

Om mantriṇyambā-viracita-viṣaṅga-vadha-
toṣitāyai namaḥ

75. Salutations to Her who was satisfied at the destruction of Visanga accomplished by Syamala, Her first minister.

ॐ विशुक्रप्राणहरणवाराहीवीर्यनन्दितायै नमः ७६

Om viśukra-prāṇa-haraṇa-vārāhī-vīrya nanditāyai namaḥ

76. Salutations to Her who appreciated the power of Varahi who put an end to the life of Visukra the second brother of Bhanda, the first being Visanga.

ॐ कामेश्वरमुखालोककल्पितश्रीगणेश्वरायै नमः ७७

Om kāmeśvara-mukhā'loka-kalpita-śrī-gaṇeśvarāyai namaḥ

77. Salutations to Her who brought forth Sri Ganesa by a mere glance at the face of Kamesvara.

ॐ महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षितायै नमः ७८

Om mahā gaṇeśa-nirbhinna-vighna-yantra-proharṣitāyai namaḥ

78. Salutations to Her whose joy knew no bounds, when She saw the magic impediment to Her victory (placed by the demon chief Bhanda) was destroyed by Sri Ganesa.

ॐ भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिण्यै नमः ६९

Om bhaṇḍāsure'ndra-nirmukta-śastra-pratyaśtra-varṣiṇyai namaḥ

79. Salutations to Her who counters the innumerable weapons thrown by the demon chief Bhanda by Her own missiles rained over him.

ॐ कराङ्गुलिनखोत्पन्ननारायणदशाकृत्यै नमः ८०

Om karāṅguli-nakh' otpanna-nārāyaṇa-daśākṛtyai namaḥ

80. Salutations to Her who again made Narayana to come out of Her finger nails when the demons destroyed by Him in his ten earlier incarnations were re-created by Bhanda to attack Her.

ॐ महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिकायै नमः ८१

Om mahā pāśupatā'strāgni-nirdagdhā'sura-sainikāyai namaḥ

81. Salutations to Her who completely scorched to death the forces of Bhanda by Her Pasupata weapon emitting fire.

ॐ कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यकायै नमः ८२

Om kāmeśvarā-stra-nirdagdha-sabhaṇḍā'sura-sūnyakāyai namaḥ

82. Salutations to Her who with the flaming Kamesvara missile destroyed Bhanda with his capital named Sunyaka.

ॐ ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवायै नमः ८३

Om brahmo'pendra-mahendrādi-deva-saṁstuta-vaibhavāyai namaḥ

83. Salutations to Her whose manifold powers, signs of which were shown in the above exploits, were

praised highly by Brahma, Indra senior and junior, as well as others.

ॐ हरनेत्राग्निसंदग्धकामसंजीवनौषध्यै नमः ८४

Om hara-netrā'gni-sandagdha-kāma-
sañjīvana'uṣadhyai namah

84. Salutations to that Herb which brought back to life Cupid burnt down by the fire that came up from the eye of Hara.

ॐ श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजायै नमः ८५

Om śrīmad-vagbhava-kūṭaika-svarūpa-mukha-
pañkajāyai namaḥ

85. Salutations to Her whose illuminating face is as charming as the lotus, and the true nature of which is the same as that of the first segment of Her fifteen syllable meditation formula, called Vagbhava, comprising five syllables, and the source of speech.

ॐ कण्ठाधः कटिपर्यन्तमध्यकूटस्वरूपिण्यै नमः ८६

Om kaṇṭhādhaḥ-kaṭi-paryanta-madhya kūta-svarū-
piṇyai namaḥ

86. Salutations to Her whose body from throat to the hips represents the real nature of the middle segment of the same formula called the Kamaraja comprising the next six syllables.

ॐ शक्तिकूटैकतापन्नकट्यधोभागधारिण्यै नमः ८७

Om śakti-kūtaikatā'panna-kaṭyadho-bhāga-dhāriṇyai namaḥ

87. Salutations to Her whose body below the hips turns to be the same as the Sakti segment of the fifteen syllable meditation formula with four syllables.

ॐ मूलमन्त्रात्मिकायै नमः ८८

Om mūla-mantrā'tmikāyai namaḥ

88. Salutations to Her who is the soul of the fifteen syllable formula the repetition of and meditation on which gives all the noble ends of life.

ॐ मूलकूटत्रयकलेबरायै नमः ८९

Om mūla-kūṭa-traya-kalebarāyai namaḥ

89. Salutations to Her whose visual as well as subtle form has three original divisions as analysed above.

ॐ कुलामृतैकरसिकायै नमः ९०

Om kulā'mṛta-'ika-rasikāyai namaḥ

90. Salutations to Her who as the rising life Power Kundalini, mainly delights in tasting the nectar that flows down from the thousand-petalled lotus, on reaching the top of Sushumna.

ॐ कुलसंकेतपालिन्यै नमः ९१

Om kula-saṅketa-pālinyai namaḥ

91. Salutations to Her who protects the technique and doctrines of the Kula worship from ineligible persons and maintains its right tradition.

ॐ कुलाङ्गनायै नमः ९२

Om kulā'ṅganāyai namaḥ

92. Salutations to Her who is a chaste Noble Lady, not desiring to be clearly or easily seen, and therefore prefering private worship.

ॐ कुलान्तस्थायै नमः ९३

Om kulā'ntasthāyai namaḥ

93. Salutations to Her who is present in the middle term of the triple factors of knowledge called Kula, comprising perceiver, perception and what is perceived.

ॐ कौलिन्यै नमः ९४

Om kaulinyai namaḥ

94. Salutations to Her who is worshipped externally by different communities; or who is the reciprocal harmony of Siva and Sakti.

ॐ कुलयोगिन्यै नमः ९५

Om kula-yoginyāi namaḥ

95. Salutations to Her who connects knower, knowledge and what is known; and who is also measurer, measure and what is measured.

ॐ अकुलायै नमः ९६

Om akulāyai namaḥ

96. Salutations to Her who resides in the thousand petalled mystic lotus at the top of Sushumna called Akula and who has no genealogy, body and the like.

ॐ समयान्तस्थायै नमः ९७

Om samayā'ntasthāyai namaḥ

97. Salutations to Her who is worshipped internally according to Samaya doctrines, and who is exactly like, and agreeing in every way with, Siva in locus (Adhisthana), function (Anusthana), abode (Avasthana), name (Nama) and form (Rupa).

ॐ समयाचारतत्परायै नमः ९८

Om samayā'cāra-tatparāyai namaḥ

98. Salutations to Her for whom worship in the Samaya mode is of supreme interest.

ॐ मूलाधारैकनिलयायै नमः ९९

Om mūlādhara'ika-nilayāyai namaḥ

99. Salutations to Her who, as Kundalini power, resides chiefly in the basic abode called Muladhara at the bottom region of the backbone, the lowest mystic lotus.

ॐ ब्रह्मग्रन्थिविभेदिन्यै नमः १००

Om brahma-granthi-vibhedinyai namaḥ

100. Salutations to Her who breaks through the Brahma-granthi.

ॐ मणिपूरान्तरुदितायै नमः १०१

Om maṇipūrā'ntar-uditāyai namaḥ

101. Salutations to Her who then rises in the Manipura mystic lotus with ten petals.

ॐ विष्णुग्रन्थिविभेदिन्यै नमः १०२

Om viṣṇu-granthi-vibhedinyai namaḥ

102. Salutations to Her who, going ahead, breaks through the Vishnu-granthi.

ॐ आज्ञाचक्रान्तरालस्थायै नमः १०३

Om ājñā-cakrā'ntarālasthāyai namaḥ

103. Salutations to Her who then is present in the mystic lotus called Ajnachakra with two petals.

ॐ रुद्रग्रन्थिविभेदिन्यै नमः १०४

Om rudra-granthi-vibhedinyai namaḥ

104. Salutations to Her who finally breaks through the Rudra-granthi.

ॐ सहस्राराम्बुजारूढायै नमः १०५

Om sahasrārā'mbujā'rūḍhāyai namaḥ

105. Salutations to Her who has come to the mystic lotus with a thousand (innumerable) petals, below Brahmarandhra, and called Sahasrara.

ॐ सुधासाराभिवर्षिण्यै नमः १०६

Om sudhāsārā-'bhivarṣiṇyai namaḥ

106. Salutations to Her who rains a continuous shower of ambrosia from the transcendent moon located in the centre of Sahasrara.

ॐ तडिल्लतासमरुच्यै नमः १०७

Om taḍil-latā-sama-rucyai namaḥ

107. Salutations to Her whose splendour is like steady lightning.

ॐ षट्चक्रोपरिसंस्थितायै नमः १०८

Om ṣaṭ-cakro'pari-saṁsthitāyai namaḥ

108. Salutations to Her whose full glory resides above the six mystic lotuses.

ॐ महाशक्त्यै नमः १०९

Om mahā-saktyai namaḥ

109. Salutations to Her who is greatly pleased with celebrating Her union with Siva in the Sahasrara.

ॐ कुण्डलिन्यै नमः ११०

Om kuṇḍalinyai namaḥ

110. Salutations to Her who is the Life Power, Kundalini, residing in the Muladhara fire in three and a half coils, as light and energy giver.

ॐ बिसतन्तुतनीयस्यै नमः १११

Om bisa-tantu-tanīyasyai namaḥ

111. Salutations to Her who is as fine as the fiber of the lotus stalk, being subtle and tender, and as a baby, in Her Kundalini form at the beginning of its upward movement.

ॐ भवान्यै नमः ११२

Om bhavānyai namaḥ

112. Salutations to Her, the consort of Siva as Bhava, who gives Him rulership and supports the world He creates.

ॐ भावनागम्यायै नमः ११३

Om bhāvanā-gamyāyai namaḥ

113. Salutations to Her who is reached through Vedic commands correctly carried out and Vedantic truths constantly reflected upon.

ॐ भवारण्यकुठारिकायै नमः ११४

Om bhavāraṇya-kuṭhārikāyai namaḥ

114. Salutations to Her who clears the tangle of samsara (transmigratory existence) as the axe cuts down woods, by Her knowledge.

ॐ भद्रप्रियायै नमः ११५

Om bhadra-priyāyai namaḥ

115. Salutations to Her who loves everything auspicious and is pleased to grant it to Her devotees.

ॐ भद्रमूर्त्यै नमः ११६

Om bhadra-mūrtyai namaḥ

116. Salutations to Her who is the embodiment of all that is good and benign.

ॐ भक्तसौभाग्यदायिन्यै नमः ११७

Om bhakta-saubhāgya-dāyinyai namaḥ

117. Salutations to Her who confers on Her devotees Her own nature consisting of complete lordliness, illumination, glory, beauty, righteousness and dispassion, denoted by the word saubhagya, and also their brightest future.

ॐ भक्तिप्रियायै नमः ११८

Om bhakti-priyāyai namaḥ

118. Salutations to Her who is pleased with acts of worship rendered by Her devotees with adoring love.

ॐ भक्तिगम्यायै नमः ११९

Om bhakti-gamyāyai namaḥ

119. Salutations to Her who is intuited and reached through the path of meditation and yearning service.

ॐ भक्तिवश्यायै नमः १२०

Om bhakti-vaśyāyai namaḥ

120. Salutations to Her who, though subject to none, is made one's own by acts of loving devotion.

ॐ भयापहायै नमः १२१

Om bhayā-'pahāyai namaḥ

121. Salutations to Her, who totally removes all fear by engendering Supreme Self-knowledge.

ॐ शाम्भव्यै नमः १२२

Om śāmbhavyai namaḥ

122. Salutations to Her, the mother of all who worship Sambhu, the source of well-being for the whole creation, She being His consort.

ॐ शारदाराध्यायै नमः १२३

Om śāradā'rādhyāyai namaḥ

123. Salutations to Her who is worshipped as and by the Goddess of learning in the autumn season.

ॐ शर्वाण्यै नमः १२४

Om śarvāṇyai namaḥ

124. Salutations to Her who is the spouse of Sarva, one of the eight forms of Siva.

ॐ शर्मदायिन्यै नमः १२५

Om śarmadāyinyai namaḥ

125. Salutations to Her who is always the giver of happiness to Her devotees.

ॐ शाङ्कर्यै नमः १२६

Om śāṅkaryai namaḥ

126. Salutations to Her who is inseparable from Parama-siva in all stages of the universe in Her forms as Vishnumaya, Rudrani and Jaganmayi.

ॐ श्रीकर्यै नमः १२७

Om śrīkaryai namaḥ

127. Salutations to Her who is the spouse of Vishnu called Srikara, by becoming Lakshmi.

ॐ साध्व्यै नमः १२८

Om sādhvyai namaḥ

128. Salutations to Her who is of unparalleled chastity and virtue as She is ever with Siva.

ॐ शरच्चन्द्रनिभाननायै नमः १२९

Om śarac-candra-nibhā'nanāyai namaḥ

129. Salutations to Her whose face is as charming as the autumnal moon.

ॐ शातोदर्यै नमः १३०

Om śāto'daryai namaḥ

130. Salutations to Her who has a slender waist.

ॐ शान्तिमत्यै नमः १३१

Om śāntimatyai namaḥ

131. Salutations to Her who is ever in peace and so bears with the defects of Her devotees.

ॐ निराधारायै नमः १३२

Om nirādhārāyai namaḥ

132. Salutations to Her who has no other support as She is the support of all, and whose highest worship is dissolution of the aspirant's mind finally in Her.

ॐ निरञ्जनायै नमः १३३

Om nirañjanāyai namaḥ

133. Salutations to Her who is far from nescience, or Avidyamaya, the stain that covers and conceals the mind and prevents divine illumination.

ॐ निर्लेपायै नमः १३४

Om nirlepāyai namaḥ

134. Salutations to Her who is not hidden by any external coating in the form of Her acts and their results, as She is Self-effulgent Consciousness Itself.

ॐ निर्मलायै नमः १३५

Om nirmalāyai namaḥ

135. Salutations to Her who is beyond all impurity that hinders true knowledge, She being ever pure.

ॐ नित्यायै नमः १३६

Om nityāyai namaḥ

136. Salutations to Her who is eternal; and so to whom temporal usages like past, present and future are inapplicable.

ॐ निराकारायै नमः १३७

Om nirākārāyai namaḥ

137. Salutations to Her who is formless, as She is unlimited; Her personal attributes are only a rendering of the undifferentiated Pure Consciousness.

ॐ निराकुलायै नमः १३८

Om nirākulāyai namaḥ

138. Salutations to Her who is never perturbed, though She is the cause of the agitation that brought forth the manifold universe from the actionless Supreme Reality that is Siva.

ॐ निर्गुणायै नमः १३९

Om nirguṇāyai namaḥ

139. Salutations to Her who, as Pure Consciousness is not embodied, and so is free from the qualities, Sattva, Rajas and Tamas that create and maintain the body.

ॐ निष्कलायै नमः १४०

Om niṣkalāyai namaḥ

140. Salutations to Her who is not a unit of real parts, and hence Her meditation, too, is finally contentless.

ॐ शान्तायै नमः १४१

Om śāntāyai namaḥ

141. Salutations to Her who is perfectly serene.

ॐ निष्कामायै नमः १४२

Om niṣkāmāyai namaḥ

142. Salutations to Her who is free from all desires, as She is ever satisfied.

ॐ निरुपप्लवायै नमः १४३

Om nirupaplavāyai namaḥ

143. Salutations to Her who is completely free from all afflictions, as Her true nature is that of final Release.

ॐ नित्यमुक्तायै नमः १४४

Om nitya-muktāyai namaḥ

144. Salutations to Her who is never in bondage, and the characteristics of those who are eternally free from samsara are the same as Her own.

ॐ निर्विकारायै नमः १४५

Om nirvikārāyai namaḥ

145. Salutations to Her who is free from change and so above everything evolved.

ॐ निष्प्रपञ्चायै नमः १४६

Om niṣprapañcāyai namaḥ

146. Salutations to Her who is beyond the manifold, extended phenomena of the world.

ॐ निराश्रयायै नमः १४७

Om nirāśrayāyai namaḥ

147. Salutations to Her who depends on none, because She is the rest and refuge of all.

ॐ नित्यशुद्धायै नमः १४८

Om nitya-śuddhāyai namaḥ

148. Salutations to Her who is eternally pure and always taintless.

ॐ नित्यबुद्धायै नमः १४९

Om nitya-buddhāyai namaḥ

149. Salutations to Her who is the perpetual abode of Knowledge.

ॐ निरवद्यायै नमः १५०

Om niravadyāyai namaḥ

150. Salutations to Her who is entirely free from flaw, as She is never tainted by ignorance, and Her devotees too are such.

ॐ निरन्तरायै नमः १५१

Om nirantarāyai namaḥ

151. Salutations to Her who has no break, cover, difference or end.

ॐ निष्कारणायै नमः १५२

Om niṣkāraṇāyai namaḥ

152. Salutations to Her who does not come of a cause, as she is the cause of everything and joyful for it.

ॐ निष्कलङ्कायै नमः १५३

Om niṣkalaṅkāyai namaḥ

153. Salutations to Her who has no lapse whatsoever, or any odium.

ॐ निरुपाधये नमः १५४

Om nirupādhaye namaḥ

154. Salutations to Her who has no condition that acts as a limit, being of the nature of Pure Consciousness untouched by nescience.

ॐ निरीश्वरायै नमः १५५

Om nirīśvarāyai namaḥ

155. Salutations to Her who is not under any other's rule.

ॐ नीरागायै नमः १५६

Om nīrāgāyai namaḥ

156. Salutations to Her who is far off from passions, and also who has become water that sustains life (nira) and mountains (aga) from which water flows.

ॐ रागमथन्यै नमः १५७

Om rāga-mathanyai namaḥ

157. Salutations to Her who extricates passions in the minds of Her devotees by engendering there the attitude of dispassion towards everything else except Herself.

ॐ निर्मदायै नमः १५८

Om nirmadāyai namaḥ

158. Salutations to Her who has no pride.

ॐ मदनाशिन्यै नमः १५९

Om mada-nāśinyai namaḥ

159. Salutations to Her who wipes out arrogance.

ॐ निश्चिन्तायै नमः १६०

Om niścitāyai namaḥ

160. Salutations to Her who is free from all deceit and anxiety.

ॐ निरहङ्कारायै नमः १६१

Om nirahaṅkārāyai namaḥ

161. Salutations to Her who is free from egoism expressed in creation according to the qualities, Sattva, Rajas and Tamas.

ॐ निर्मोहायै नमः १६२

Om nirmohāyai namaḥ

162. Salutations to Her who has no erroneous perceptions or loss of Consciousness.

ॐ मोहनाशिन्यै नमः १६३

Om moha-nāśinyai namaḥ

163. Salutations to Her who cures the delusions of Her devotees by giving them illumination resulting in the realization of the unity of the transmigratory Self and the Supreme Self.

ॐ निर्ममायै नमः १६४

Om nirmamāyai namaḥ

164. Salutations to Her who has not the conceit of 'mine' as She is both subject and object.

ॐ ममताहन्त्र्यै नमः १६५

Om mamatā-hantryai namaḥ

165. Salutations to Her who puts down the conceit of ownership and self-interest in Her devotees.

ॐ निष्पापायै नमः १६६

Om niṣpāpāyai namaḥ

166. Salutations to Her who is the negation of sin.

ॐ पापनाशिन्यै नमः १६७

Om pāpa-nāśinyai namaḥ

167. Salutations to Her who destroys sin completely even by the mere repetition of Her holy names.

ॐ निष्क्रोधायै नमः १६८

Om niṣkrodhāyai namaḥ

168. Salutations to Her to whom no one is an enemy and so there is in Her no room for anger.

ॐ क्रोधशमन्यै नमः १६९

Om krodha-śamanyai namaḥ

169. Salutations to Her who extinguishes anger rising in the minds of Her devotees, as it spoils all their acts of devotion and holy life.

ॐ निर्लोभायै नमः १७०

Om nirlobhāyai namaḥ

170. Salutations to Her who is completely free from greed, being most magnanimous naturally.

ॐ लोभनाशिन्यै नमः १७१

Om lobha-nāśinyai namaḥ

171. Salutations to Her who removes greed in the minds of Her devotees too, as none can be Her devotee with that low trait.

ॐ निःसंशयायै नमः १७२

Om niḥsaṁśayāyai namaḥ

172. Salutations to Her who is the archetypal Preceptor in whom there is no vestige of doubt, being independent and fully illumined.

ॐ संशयघ्न्यै नमः १७३

Om saṁśayaghnyai namaḥ

173. Salutations to Her who removes all doubts of the disciples by revealing to them the Supreme Truth, in the form of their Guru.

ॐ निर्भवायै नमः १७४

Om nirbhavāyai namaḥ

174. Salutations to Her who has no origin.

ॐ भवनाशिन्यै नमः १७५

Om bhava-nāśinyai namaḥ

175. Salutations to Her who puts an end to the round of births and deaths in the case of those who worship Her with faith, purity and sincere devotion.

ॐ निर्विकल्पायै नमः १७६

Om nirvikalpāyai namaḥ

176. Salutations to Her who is the eternal Pure Intelligence, and as such, free from modality, and without anything different or contradictory to Her.

ॐ निराबाधायै नमः १७७

Om nir'ābādhāyai namaḥ

177. Salutations to Her whose reality is never sublated, an example being that of the rope-snake statement where the perception of the rope annuls the illusionary snake, and not the experience ‘ this ’.

ॐ निर्भेदायै नमः १७८

Om nirbhedāyai namaḥ

178. Salutations to Her in whom there is no difference in any relation; capacity and the possessor of capacity, Sakti and Siva, as knowers of truth have realized it, are absolutely One.

ॐ भेदनाशिन्यै नमः १७९

Om bheda-nāśinyai namaḥ

179. Salutations to Her who destroys the cognition of deference or differences itself in usage, by engendering intuition of the Supreme Reality.

ॐ निर्नाशायै नमः १८०

Om nirnāśāyai namaḥ

180. Salutations to Her who has no exhaustion or end as She is limitless.

ॐ मृत्युमथन्यै नमः १८१

Om mṛtyu-mathanyai namaḥ

181. Salutations to Her who uproots the cause of death in the case of Her devout worshippers by being their innermost Self, that is Siva, who is Amrita or Immortality.

ॐ निष्क्रियायै नमः १८२

Om niṣkriyāyai namaḥ

182. Salutations to Her who has no actions, prohibited or enjoined, as She is without body or instruments in Her highest form.

ॐ निष्परिग्रहायै नमः १८३

Om niṣparigrahāyai namaḥ

183. Salutations to Her who accepts nothing—wealth, service, or offerings, for She is always perfect and never in want.

ॐ निस्तुलायै नमः १८४

Om nistulāyai namaḥ

184. Salutations to the Peerless, for none is similar, equal or superior to Her in any respect.

ॐ नीलचिकुरायै नमः १८५

Om nīla-cikurāyai namaḥ

185. Salutations to Her who has locks of shining black hair.

ॐ निरपायायै नमः १८६

Om nirapāyāyai namaḥ

186. Salutations to Her who never departs.

ॐ निरत्ययायै नमः १८७

Om niratyayāyai namaḥ

187. Salutations to Her who never transgresses the law, or falls into danger, and Her devotees too are placed thus.

ॐ दुर्लभायै नमः १८८

Om durlabhāyai namaḥ

188. Salutations to Her who is attainable only at the culmination of long-sustained necessary effort, even by great mystics.

ॐ दुर्गमायै नमः १८९

Om durgamāyai namaḥ

189. Salutations to Her who is not reached without painstaking continued exertion; (or splitting the word as adurgama) She is easily reached by those on whom She is gracious.

ॐ दुर्गायै नमः १९०

Om durgāyai namaḥ

190. Salutations to the Deity called Durga worshipped in the holy seat Sannati on the river Bhimarathi, and who also destroyed a demon called Durga for the protection of gods.

ॐ दुःखहन्त्र्यै नमः १९१

Om duḥkha-hantryai namaḥ

191. Salutations to Her who habitually destroys sorrows incidental to empirical existence.

ॐ सुखप्रदायै नमः १९२

Om sukha-pradāyai namaḥ

192. Salutations to Her who confers on Her worshippers the highest happiness here and hereafter, and the bliss of Liberation from samsara.

ॐ दुष्टदूरायै नमः १९३

Om duṣṭa-dūrāyai namaḥ

193. Salutations to Her who is far away from the guilty and sinful who do not care for divine worship.

ॐ दुराचारशमन्यै नमः १९४

Om durā'-cāra-śamanyai namaḥ

194. Salutations to Her who puts down wickedness and depravity; and prevents omission of duty enjoined by holy teachings and commission of what they interdict.

ॐ दोषवर्जितायै नमः १९५

Om doṣa-varjitāyai namaḥ

195. Salutations to Her who is free from blemishes such as attachment and hatred.

ॐ सर्वज्ञायै नमः १९६

Om sarvajñāyai namaḥ

196. Salutations to the Omniscient One.

ॐ सान्द्रकरुणायै नमः १९७

Om sāndra-karuṇāyai namaḥ

197. Salutations to Her who is unadulterated Loving Compassion Itself.

ॐ समानाधिकवर्जितायै नमः १९८

Om samānā' dhika-varjitāyai namaḥ

198. Salutations to Her who has no one second, equal or above.

ॐ सर्वशक्तिमय्यै नमः १९९

Om sarva-śakti-mayyai namaḥ

199. Salutations to Her who is not different from the powers and capacities of all gods and deities.

ॐ सर्वमङ्गलायै नमः २००

Om sarva-maṅgalāyai namaḥ

200. Salutations to Her who possesses all that is auspicious, and hence is capable of giving them to Her devotees.

ॐ सद्गतिप्रदायै नमः २०१

Om sad-gati-pradāyai namaḥ

201. Salutations to Her who takes the aspirant to the most excellent goal—the Supreme Being, heavenly bliss, Release from samsara, or Her own abode.

ॐ सर्वेश्वर्यै नमः २०२

Om sarve'śvaryai namaḥ

202. Salutations to Her who is the Supreme Ruler and Protector of one and all without exception.

ॐ सर्वमय्यै नमः २०३

Om sarva-mayyai namaḥ

203. Salutations to Her who is Omniform, as She has become everything and pervades all.

ॐ सर्वमन्त्रस्वरूपिण्यै नमः २०४

Om sarva-mantra-svarūpiṇyai namaḥ

204. Salutations to Her who is worshipped as the essential form of all holy formulas.

ॐ सर्वयन्त्रात्मिकायै नमः २०५

Om sarva-yantrā'tmikāyai namaḥ

205. Salutations to Her who is the soul of all mystic diagrams.

ॐ सर्वतन्त्ररूपायै नमः २०६

Om sarva-tantra-rūpāyai namaḥ

206. Salutations to Her who is the subject of all holy texts dealing with meditative and ritualistic worship (and thus they become Her limbs)

ॐ मनोन्मन्यै नमः २०७

Om man'onmanyai namaḥ

207. Salutations to Her who is called Manonmani or Rudra-vaktra—a seat of Sakti next below Mahabindu in Sahasrara, where un-differentiated, pure, Siva-Sakti Reality is realized beyond time, limitations and deities,

as Supreme Bliss. (Manonmani means also 'She who transmutes mind into what is higher and superior to it', and a facial pose called so, in which, the eyes are neither closed nor open, breath not flowing in or out, and mind without conceiving or perceiving anything, but in a state bereft of the distinction of thinking, thinker, and what is thought about. The Divine Reality realized in such a state is here designated as Manonmani.)

ॐ माहेश्वर्यै नमः २०८

Om māheśvaryai namaḥ

208. Salutations to Her who is the consort of Mahesvara, or attributeless Parama-siva, who transcends the modes of Nature and is the source of everything else; (conditioned by Sattva, Rajas and Tamas, from Him emerge Vishnu, Brahma and Rudra respectively; but Mahesvara is Gunatita or Nirguna.)

ॐ महादेव्यै नमः २०९

Om mahā-devyai namaḥ

209. Salutations to the inconceivably Great Goddess, the shining counterpart of Mahadeva.

ॐ महालक्ष्म्यै नमः २१०

Om mahā-laksmyai namaḥ

210. Salutations to Her who has taken the form of, and is called, Mahalakshmi, the consort of Mahavishnu, and so not different from Her or Him.

ॐ मृडप्रियायै नमः २११

Om mṛda-priyāyai namaḥ

211. Salutations to Her who is the beloved of Mrida, the Sattva-guna-siva, the protector of the universe.

ॐ महारूपायै नमः २१२

Om mahā-rūpāyai namaḥ

212. Salutations to Her whose form is exceedingly worshipful and beyond Purusha, Vyakta, Avyakta and Kala, denoting the Spirit, the manifested universe, the primordial substance and time, that bring to being individual things, respectively.

ॐ महापूज्यायै नमः २१३

Om mahā-pūjyāyai namaḥ

213. Salutations to Her who is worthy of supreme worship, for She is the object of adoration even by Siva, Vishnu, Agni, Vayu, Kubera and the rest.

ॐ महापातकनाशिन्यै नमः २१४

Om mahā-pātaka-nāśinyai namaḥ

214. Salutations to Her who removes the harms done by grave sins committed by persons, consciously or unconsciously, prior to their commencement of meditating on Her feet and worshipping Her.

ॐ महामायायै नमः २१५

Om mahā-māyāyai namaḥ

215. Salutations to Her who causes the stupendous delusion productive of egoism, selfishness, anger, greed, lustfulness, passionate attachment and the like from which even Brahma the patriarch creator, and learned men are not exempted completely.

ॐ महासत्त्वायै नमः २१६

Om mahā-sattvāyai namaḥ

216. Salutations to Her who possesses the highest existence, greatest strenghth and worshipful qualities.

ॐ महाशक्त्यै नमः २१७

Om mahā-śaktyai namaḥ

217. Salutations to Her whose is the most extensive and manifold power of managing the whole universe, and who wields the most potent weapons.

ॐ महारत्यै नमः २१८

Om mahā-ratyai namaḥ

218. Salutations to Her the felicity which the illumined devotees derive from whom is boundless.

ॐ महाभोगायै नमः २१९

Om mahā-bhogāyai namaḥ

219. Salutations to Her whose circuit including the entire universe down to the earth, is incalculably vast, and so, too, are Her experience and wealth.

ॐ महैश्वर्यायै नमः २२०

Om mahai' śvaryāyai namaḥ

220. Salutations to Her whose Godhood and power to become many, is supreme.

ॐ महावीर्यायै नमः २२१

Om mahā-vīryāyai namaḥ

221. Salutations to Her whose vigour to cause an effect is the greatest; so too Her prowess and strength.

ॐ महाबलायै नमः २२२

Om mahā-balāyai namaḥ

222. Salutations to Her whose smell, taste, form and might are all great and adorable.

ॐ महाबुद्ध्यै नमः २२३

Om mahā-buddhyai namaḥ

223. Salutations to Her whose intellect is limitlessly great, for nothing is excluded from its purview, and who alone brings about a great intellect where that is noticed.

ॐ महासिद्ध्यै नमः २२४

Om mahā-siddhyai namaḥ

224. Salutations to Her whose attainments are the highest, and who it is that helps Her worshippers to achieve high.

ॐ महायोगेश्वरेश्वर्यै नमः २२५

Om mahā-yogeśvare'śvaryai namaḥ

225. Salutations to Her who is the Queen of great mystics who themselves are kings among great yogis.

ॐ महातन्त्रायै नमः २२६

Om mahā-tantrāyai namaḥ

226. Salutations to Her who is the subject taught in the great mystical texts like the *Jnaanaarnava-tantra* promising immense meritorious fruits (or in the Independent text that teaches equivalence of Siva and Sakti.)

ॐ महामन्त्रायै नमः २२७

Om mahā-mantrāyai namaḥ

227. Salutations to Her who is the content of the noblest sacred formula called Srividya-mahamantra.

ॐ महायन्त्रायै नमः २२८

Om mahā-yantrāyai namaḥ

228. Salutations to Her who is worshipped in the mystic diagrams named Puja-chakra, Amrita-ghata, Meru, Linga and the like, deemed the best among the Yantras.

ॐ महासनायै नमः २२९

Om mahā'sanāyai namaḥ

229. Salutations to Her whose Seat is worthy of the highest worship, for Her abode is none other than the thirty-six categories of the Siva-Sakti doctrine.

ॐ महायागक्रमाराध्यायै नमः २३०

Om mahā-yāga-kramā'rādhyāyai namaḥ

230. Salutations to Her who is properly worshipped (as it gives quick result) in the Maha-yaga entailing oblations to sixty four Yoginis, or who is the subject of an occult meditation in the prescribed manner, performed by Siva-yogis, which is also called Maha-yaga.

ॐ महाभैरवपूजितायै नमः २३१

Om mahā-bhairava--pūjitāyai namaḥ

231. Salutations to Her who is worshipped by Mahabhairava, or Maha-sambhu-natha, who invoked Srilalitambika from the altar fire of Chid-agni by Mahayaga. (Para-siva is called Maha-bhai-ra-va as He is the Bharana - ramana - vamana - kartaa—source of creation, protection and reabsorption of the universe.)

ॐ महेश्वरमहाकल्पमहाताण्डवसाक्षिण्यै नमः २३२

*Om maheśvara-mahā-kalpa-mahātāṇḍava-
sākṣiṇyai namaḥ*

232. Salutations to the Witness of the tremendously violent, cosmic dance of Mahesvara, the Great Lord, at the close of the cycle of creation—the dance that was inspired by His unique delight at being solitary, the universe being then dissolved into its cause.

ॐ महाकामेशमहिष्यै नमः २३३

Om mahā-kāmeśa-mahiṣyai namaḥ

233. Salutations to Her, the ordained Queen of the King of the universe, Para-siva, having the great desire of creation, sustentation and dissolution of the worlds.

ॐ महात्रिपुरसुन्दर्यै नमः २३४

Om mahā-tripura-sundaryai namaḥ

234. Salutations to Her who is supremely charming and is of the nature of the threefold conception of cognizer, cognition and the cognized, fancied as three walled-cities having the same Chit as content.

ॐ चतुःषष्ट्युपचाराढ्यायै नमः २३५

Om catuḥ-ṣaṣṭ'yupacārā'ḍhyāyai namaḥ

235. Salutations to Her who possesses no wealth except the richness of worship and divine honour that is done to Her with the sixty-four ingredients by the devotees, and customarily known to competent worshippers.

ॐ चतुःषष्टिकलामय्यै नमः २३६

Om catuḥ-śaṣṭi-kalā-mayyai namaḥ

236. Salutations to Her who considers the sixty-four arts, enumerated differently in various texts, as important.

ॐ महाचतुःषष्टिकोटियोगिनीगणसेवितायै नमः २३७

Om mahā-catuḥ-ṣaṣṭi-koṭi-yoginī-gaṇa-sevitāyai namaḥ

237. Salutations to Her who is always attended on by the divine hosts of the six hundred and forty million Yoginis.

ॐ मनुविद्यायै नमः २३८

Om manu-vidyāyai namaḥ

238. Salutations to Her who is the subject of the holy formula employed by Manu, one of the pre-eminent worshippers of the Mother, (others whose names thus associated in worship are Chandra, Kubera, Lopamudra, Manmatha, Agastya, Agni, Surya, Indra, Skanda, Siva, and Durvasas.)

ॐ चन्द्रविद्यायै नमः २३९

Om candra-vidyāyai namaḥ

239. Salutations to Her who is the subject of the holy formula used by Chandra in his meditations.

ॐ चन्द्रमण्डलमध्यगायै नमः २४०

Om candra-maṇḍala-madhyagāyai namaḥ

240. Salutations to Her who is present in the orb of the moon; for She is meditated upon there during the twilight devotion in the evening; (and as Kundalini She pierces the mystic moon in the pericarp of the Sahasrara lotus in Her upward ascent. Technically moon and Srichakra are identified in meditation for the sake of worship.)

ॐ चारुरूपायै नमः २४१

Om cāru-rūpāyai namaḥ

241. Salutations to Her who is of exquisite beauty and charm.

ॐ चारुहासायै नमः २४२

Om cāru-hāsāyai namaḥ

242. Salutations to Her whose wonderful smile causes the illumination that gives the highest bliss.

ॐ चारुचन्द्रकलाधरायै नमः २४३

Om cāru-candra-kalā-dharāyai namaḥ

243. Salutations to Her who wears a beautiful crescent on Her head, or who is the Sadakhya-kala the twenty-sixth Principle, the Pure Consciousness of Siva-Sakti doctrine, which is the basis of the lower twenty-five categories according to the Sankhya enumeration.

ॐ चराचरजगन्नाथायै नमः २४४

Om carā'cara-jagan-nāthāyai namaḥ

244. Salutations to Her who presides over, protects and directs everything sentient or insentient.

ॐ चक्रराजनिकेतनायै नमः २४५

Om cakra-rāja-niketanāyai namaḥ

245. Salutations to Her who resides in the Chakra-raja, well known as Srichakra consisting of nine Chakras including the Trailokya-mohana.

ॐ पार्वत्यै नमः २४६

Om pārvatyai namaḥ

246. Salutations to Parvati, literally the daughter of the mountain (Himalaya).

ॐ पद्मनयनायै नमः २४७

Om padma-nayanāyai namaḥ

247. Salutations to Her whose eyes are shapely as the lotus petal.

ॐ पद्मरागसमप्रभायै नमः २४८

Om padma-rāga-sama-prabhāyai namaḥ

248. Salutations to Her who shines like the ruby, for as Amirtakundalini She is said to be saffron red.

ॐ पञ्चप्रेतासनासीनायै नमः २४९

Om pañca-pretāsanā' sīnāyai namaḥ

249. Salutations to her who is seated on the five deities as they are bereft of life without their Saktis.

[Paramasiva is absolutly pure, actionless and without a second and usually called Parabrahman. Agency and instruments are only for the Sakti that is inherent in Brahman. Brahma-Sakti evolves out of Parabrahman the Deities technicaly called Brahma, Vishnu Rudra, Isvara and Sada-siva together with their own Saktis named Vama, Jyestha, Raudri and Paraa; these Powers cause them to function in five capacities. Origination, sustentation and dissolution of the world, concealment of the dissolved universe till a new cycle

is started, and also releasing from samsara the Jivas fit for it;—these are the five-fold functions of the Saktis associated with the five Deities. When the Saktis leave the Deities they cease to function, they are lifeless like the corpse. Lalitambika is the sum of all Saktis, making what is inert throb with energy and function aright. The lifeless Deities are here therefore said to form the legs of the cot and the counterpane on it respectively in the order of names given above. A cot functions when it is used as a bed or seat, and when not used, it is just an inert object. So, too, even the Deities are functionless and inert when they do not operate. And their functioning is engendered by the capacity and power that they have by the association of Sakti. This philosophic and religious principle is stressed in Names 58, 249, 250 and 947. All statements in scriptures apparently debasing one Deity in relation to some other Deity, is meant only to eulogize that Deity, and not intended to be derogatory to others. For, the oneness of all deities in the Godhead is their central teaching. Panca-preta is sometimes explained also as Kshetrajna, Prakrti, Buddhi, Ahankara and Manas; the five subtle Elements; the five senses; and also the aspects Sadyojata, Vamadeva, Isana, Tatpurusha and Aghora representing the Panca-kritya Saktis of Siva.]

ॐ पञ्चब्रह्मस्वरूपिण्यै नमः २५०

Om pañca-brahma-svarūpiṇyai namaḥ

250. Salutations to Her who is the essential form of Brahma, Vishnu, Rudra, Isvara and Sadasiva.

ॐ चिन्मय्यै नमः २५१

Om cinmayyai namaḥ

251. Salutations to Her who is not different from, and so is composed of Pure Intelligence.

ॐ परमानन्दायै नमः २५२

Om paramā'nandāyai namaḥ

252. Salutations to Her who is the impartite Brahman whom the Upanishads designate as Bhuma and describe as perfect joy.

ॐ विज्ञानघनरूपिण्यै नमः २५३

Om vijñāna-ghana-rūpiṇyai namaḥ

253. Salutations to Her whose true nature is harmonious Pure Consciousness (or who assumes the form of Hiranyagarbha, Brahman conditioned by the totality of the internal organs of all transmigratory Souls).

ॐ ध्यानध्यातृध्येयरूपायै नमः २५४

Om dhyāna dhyātṛ-dhyeya-rūpāyai namaḥ

254. Salutations to Her who assumes the shape of cognition, cognizer and what is cognized.

ॐ धर्माधर्मविवर्जितायै नमः २५५

Om dharmā'-dharma-vivarjitāyai namaḥ

255. Salutations to Her who is clearly above the command of the holy scriptures laying down rules of virtue and its opposite (Dharma and Adharma) in order to regulate the conduct of man either for leading him to happiness or averting his unhappiness. (The Vedas are

meant only for promoting human ends; they fail to demonstrate fully the eternally Perfect Divine, which they only hint from a distance.)

ॐ विश्वरूपायै नमः २५६

Om viśva-rūpāyai namaḥ

256. Salutations to Her who has the whole universe as Her own form, who is omnipresent, and technically called Visva the experiencer of the waking world.

ॐ जागरिण्यै नमः २५७

Om jāgariṇyai namaḥ

257. Salutations to Her who is identified with Visva; that is, the Jiva having the conceit that he is an embodied being.

ॐ स्वपन्त्यै नमः २५८

Om svapantyai namaḥ

258. Salutations to Her who is the Jiva (the transmigratory Self) experiencing clearly the objects created by dream.

ॐ तैजसात्मिकायै नमः २५९

Om taijasā'tmikāyai namaḥ

259. Salutations to Her who ensouls the totality of Jivas experiencing the dream creations, the Hiranyagarbha state.

ॐ सुप्तायै नमः २६०

Om suptāyai namaḥ

260. Salutations to Her who is not different from transmigratory Souls experiencing deep sleep, the Prajna state.

ॐ प्राज्ञात्मिकायै नमः २६१

Om prājñā'tmikāyai namaḥ

261. Salutations to Her who ensouls the totality of transmigratory Souls experiencing deep sleep in which ignorance, egoism and happiness are subtly present as Avidyavritti, for otherwise after getting up from deep sleep one would not report 'I knew nothing, I slept happily'—the Isvara state.

ॐ तुर्यायै नमः २६२

Om turyāyai namaḥ

262. Salutations to Her who is beyond the three states (described in the above six names) and is called Turya.

[There is no objection to explaining Turya or Turiya, or the fourth stage, identifying it with Sivam-advaitam mentioned in the Mandukya Upanishad; for Lalitambika is identical with Sada-siva, and is called Mahamaya in the Samaya doctrine. Naturally therefore She is above Sarasvati, Lakshmi and Parvati, though they are Her own forms, just as Sadasiva is above Brahma, Vishnu and Rudra. The Upanishadic idea of the three elements earth, water and fire, and their triplication

was subsequently developed into a scheme of five elements and their quintuplication. Similarly a five-fold ontology was developed by the Siva-sakti doctrine from the Upanishadic teaching of Avastha-traya and its culmination in Turiya which pervades and yet transcends them as the ultimate Reality. A state which the Siva-Sakti school designates as Turiyatita, is the ultimate Reality here called Visvottirna Paramasiva. Parasamvit or Chit. The five-fold conception has influenced both the axiology and eschatology of the discipline. Though spiritual discipline is possible only in the waking state the effect of it extends even to dream and deep-sleep. Yoga is practised in the waking state; but an adept in it enters a stage which is neither waking nor dream nor deep-sleep; but a fourth state called Turiya. in which the Jiva is not affected by the experiences of the other three states; and at the same time has no complete oneness with Siva, but only Ardha samya or similarity. Parama Samya or absolute identity, with Siva is the result of Kaivalyamukti. which is called the Turiyatita state. In the fourth state, the yogi becomes an expert in Suddhavidya the highest illumination of this discipline, corresponding to Brahmavidya in the Upanishadic non dualism. One who is established in the Turiya of Suddhavidya, realizes that that state alone is supremely real and that waking. dream and deep sleep which he experienced are not so. Effects of Samadhi or Turiya irradiates into the other three states too when it becomes established. The Jiva, then, is called Turiya and the total of such Jivas is described as and called the great cause or Maha karana. Lalitambika has thus become both the individual and the genus. For this reason She is named Turiya.

ॐ सर्वावस्थाविवर्जितायै नमः २६३

Om sarva'vasthā-vivarjitāyai namaḥ

263. Salutations to Her who is devoid of any state; for the three other states come within the Turiya which includes and transcends them; and this total negation which is called Turiyatita is the riddance of even the Turiya state. (This is the fifth state of the Jiva, if it can be called a state, which puts an end to his rebirth and return to samsara. It is attained by the full and steady practice, and firm hold, of the Turiya state of yoga; and in it the aspirant is one with Siva, the inmost Self of all creation. Perpetually the Turiyatita remains in the consciousness that his being and his awareness is one with Siva; and his life as such becomes a constant worship of the highest kind. He is then called a Maha-yogin. Lalitambika is not different from Jivas who are in this highest Siva-realization individually and collectively, and so She, too, is called completely devoid of all states.)

ॐ सृष्टिकर्त्र्यै नमः २६४

Om sṛṣṭi-kartryai namaḥ

264. Salutations to Her whose function is the creation of the world when She is conditioned by the quality of Rajas or activity, predominantly.

ॐ ब्रह्मरूपायै नमः २६५

Om brahma-rūpāyai namaḥ

265. Salutations to Her who assumes the form of Brahma with four faces, in the above (264) mentioned capacity.

ॐ गोप्त्र्यै नमः २६६

Om goptryai namaḥ

266. Salutations to Her whose function is the protection of the world, which She does when She is conditioned by the quality of Sattva or serenity, predomi nantly.

ॐ गोविन्दरूपिण्यै नमः २६७

Om govinda-rūpiṇyai namaḥ

267. Salutations to Her who assumes the form of Govinda, that is Vishnu, the ruler of speech and the master of the earth, in the capacity of the saviour of the world.

ॐ संहारिण्यै नमः २६८

Om saṁhāriṇyai namaḥ

268. Salutations to Her whose function is to reduce the world into its cause, when She is conditioned by the quality of Tamas or inertia, predominantly.

ॐ रुद्ररूपायै नमः २६९

Om rudra-rūpāyai namaḥ

269. Salutations to Her who assumes the form of Rudra as the destroyer of the world—who makes crea-

tures to weep, by taking away from them the world experience to which they cling; and again out of compassion makes them illumined by engendering in them the realization that Parama-siva alone exists in truth.

ॐ तिरोधानकर्यै नमः २७०

Om tirodhāna-karyai namaḥ

270. Salutations to Her whose function is concealment, or total annihilation, of even the ultimate atoms of the world by reducing them to the Primordial Substance.

ॐ ईश्वर्यै नमः २७१

Om īśvaryai namaḥ

271. Salutations to Her who is the above said concealing Power, called Isvari. (Uncontaminated, perfect Sattva quality is the adjunct of Isvara, who is not different from Isvari. Isvarahood consists of Parahanta (universal Ego) Svatantrata (absolute freedom) and Chit (essential nature of consciousness).

ॐ सदाशिवायै नमः २७२

Om sadā-si āyai namaḥ

272. Salutations to Her who is not different from Sadasiva, that is Isvara having the adjunct of pure Sattva, but not compact.

ॐ अनुग्रहदायै नमः २७३

Om anugrahadāyai namaḥ

273. Salutations to Her who as Sadasiva graciously evolves the universe again from the involved state into which it was dissolved by Isvari (vide 271).

[Tirodhana and Anugraha here cosmologically stand for involution and evolution. But axiologically they stand for bondage and liberation to which the Jiva is subjected. Isvara binds creatures engendering in them egoism and possessiveness; and Sadasiva releases them through His limitless grace. According to the terminology of Sivadvaita, Isvara stands for Bahir-unmesa externalizing the internal Consciousness as the extended universe; and Sadasiva for Antarnimesa or internalizing the outer universe into the internal Chit or Consciousness. This process is Satatodita or perpetually operating.]

ॐ पञ्चकृत्यपरायणायै नमः २७४

Om pañca-kṛtya-parāyaṇāyai namaḥ

274. Salutations to Her on whom the above five functions depend and who is ever absorbed in them.

[The second aphorism of the *Brahmasutras* declares that Brahman, the Highest Reality, is the cause and explanation of the origination and 'the rest' of this universe. As corroborated by the pertinent Upanishadic texts 'the rest' denotes sustentation and dissolution; and all these are denoted by the words Srsti, Sthiti, and Laya. The Tantrikas who uphold Sivadvaita include in 'the rest' two more functions, obscuration and grace. Thus, to them, the function of Brahman are five: Srsti, Sthiti. Laya, Tirodhana and Anugraha briefly designated as Panca-kritya, the five-fold function.

Parama-siva, not different from Para-sakti is ever engaged in them and so they are His or Her cosmic functions. In relation to these functions He or She is called Brahma, Vishnu, Rudra, Isvara, and Sadasiva (similar to the Vaisnava description of Vasudeva, Sankarsana, Aniruddha, Pradyumna and Narayana). The Jiva, too, has a five-fold function the difference being that while Isvara is the master of all the functions, Jiva is bound by his ignorance, desire and wrong efforts. So through the grace of Isvara only he gets release from samsara.]

ॐ भानुमण्डलमध्यस्थायै नमः २७५

Om bhānu-maṇḍala-madhyasthāyai namaḥ

275. Salutations to Her who is meditated upon as stationed in the centre of the solar orb.

ॐ भैरव्यै नमः २७६

Oṃ bhairavyai namaḥ

276. Salutations to Her who is the spouse of Paramasiva [who is also the sum total of everything that has the feminine form (Bhiru: woman)].

ॐ भगमालिन्यै नमः २७७

Om bhaga-mālinyai namaḥ

277. Salutations to Her who wears a garland of bhaga. (Bhaga chiefly means the six excellences: rulership, righteousness, glory, beauty, knowledge and detachment. Others allied to them such as effort, energy and will also may be included.)

ॐ पद्मासनायै नमः २७८

Om padmā' sanāyai namaḥ

278. Salutations to Her who, in the guise of Brahma, is seated on the lotus blossom.

ॐ भगवत्यै नमः २७९

Om bhagavatyai namaḥ

279. Salutations to the worshipful Bhagavati who alone knows the truth of creation and dissolution, past and future, bondage and release, of all that has come to being.

ॐ पद्मनाभसहोदर्यै नमः २८०

Om padma-nābha-sahodaryai namaḥ

280. Salutations to Her who is the cognate sister of Padmanabha, Bhagavan Vishnu.

[Siva-sakti faith has this secret understanding: Brahman, the Supreme Reality, assumed a dual form distinguishable as attribute and substance (Dharma and Dharmin); the attribute again became the masculine and the feminine; the first was Vishnu, who became the originator of the universe; and the second, the Divine Queen of the King of Kings, Paramasiva. The impartite Brahman is the unity of the three. It is said also that when Brahma performed austerities, at Kancipura, to have the vision of Sri Lalitambika, She appeared to him holding in one hand a lotus and standing on the lotus-seat, together with Her brother Vishnu.]

ॐ उन्मेषनिमिषोत्पन्नविपन्नभुवनावल्यै नमः २८१

Om unmeṣa-nimiṣo'tpanna-vipanna-bhuvanā-valyai namaḥ

281. Salutations to Her who, though She is the unwinking and eternal Witness, creates the whole order of worlds by the opening of Her eyes, and destroys it by closing them as necessitated by the effect of Karma belonging to the created beings (i. e. by Her mere wish She creates and destroys worlds.)

ॐ सहस्रशीर्षवदनायै नमः २८२

Om sahasra-śīrṣa-vadanāyai namaḥ

282. Salutations to Her who has thousands of heads and faces.

ॐ सहस्राक्ष्यै नमः २८३

Om sahasrā' kṣyai namaḥ

283. Salutations to Her who has thousands of eyes.

ॐ सहस्रपदे नमः २८४

Om sahara-pade namaḥ

284. Salutations to Her who has thousands of feet. (Being of the form of the universe, Lalitambika is here described as having innumerable parts and limbs.)

ॐ आब्रह्मकीटजनन्यै नमः २८५

Om ābrahma-kīṭa-jananyai namaḥ

285. Salutations to Her who is the giver of birth to all, from Brahma, the highest patriarch, to the invisible worm called Kakeruka.

ॐ वर्णाश्रमविधायिन्यै नमः २८६
Om varṇā'śrama-vidhāyinyai namaḥ

286. Salutations to Her who ordains the social orders and station of life for maintaining the transmission of Vedic knowledge and practices among human beings; for by these classified duties alone are they made eligible for righteous work, meditative worship and intuitive knowledge leading to Release.

ॐ निजाज्ञारूपनिगमायै नमः २८७
Om nijā'jñā-rūpa-nigamāyai namaḥ

287. Salutations to Her whose command is made intelligible through the Nigamas, namely, the Vedic teachings assisted by the Agamas that are based on, and not opposed to them.

ॐ पुण्यापुण्यफलप्रदायै नमः २८८
Om puṇyā'puṇya-phala-pradāyai namaḥ

288. Salutations to Her who alone is the giver of the fruits of actions to their performers, according to their past merit or demerit, fruits agreeable or disagreeable. (For, actions laid down in the scriptures end up with their performance; their promised fruits accrue to the performers not at once; but later by the grace of the

Divine Mother to whom these actions have been offered; She sees that Her services never go futile. The loving services done to a king is never fruitless.

ॐ श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिकायै नमः २८९
Om śruti-sīmanta-sindūri-kṛta-pādā'bja-dhūlikāyai namaḥ

289. Salutations to Her the dust at whose feet is honoured by the head of the Vedas. (The holy scriptures here conceived as Goddesses consider it their privilege to decorate the parting line of the hairs on their heads with the dust of vermilion gathered from the feet of Sri Lalitambika.)

(Veda has two integrated divisions of content called K ar ma-Kanda and Brahma-Kanda. The first lays down what is to be done by man, according to his station in life and position in society, and what should be abjured by him when nature or circumstances incline him to act on impulse. Right effort and conformity to the traditionally established noble path was ensured by this discipline of Karma. Careful performance of received duties with deep faith in God gives beneficial results. God is thus worshipped by the performance of Karma. Up·sana or Bhakti gives the right attitude needed for Karma. This idea is pregnant in the names 286, 287 and 288. In 289, the nature and purport of Brahma-Kanda is taught impressively in a highly poetic imagery.

Brahma-Kanda is popularly called Vedanta (the top-end, or the culmination of the Veda). It is only these final con-

clusions of the Veda thatattempt to expound his Highest Reality, i e. Paramasiva or Mahatripura-sundari in our context. Teaching a thing fully and directly is possible only when what is taught is finite and graspable by the mind or the senses. But the Divine Reality here is Infinitude Itself and also the eternal Witness in every heart. So it cannot be taught like minerals, plants and animals which are taught in a class. Vedanta, here called Sruti-simanta, therefore teaches the Reality only distantly negating what It is not. The Vedas do not explain Brahman denotatively. The knowledge which Vedantic texts give about the Divine Reality is therefore quantitative only as much as a few dust particles at the feet of the Divine Mother. These dust particles are deemed as vermilion perpetually worn by the Sruti (feminine word standing for Veda as Goddess) just as a chaste and noble woman always wears vermilion as a mark of her status and honour. Dust particles are raised to such a high status of honour only by its contact with Divine Mother's feet, and not otherwise. By implication this points out to us that even what little knowledge the Sruti gives us about the Highest Reality, is gained only through the Divine Mother's grace. This is what is clearly taught in the Uma Haimavati episode of the Kena Upanishad too.)

ॐ सकलागमसंदोहशुक्तिसम्पुटमौक्तिकायै नमः २९०

Om sakalā'gama-sandoha-śukti-sampuṭa-
mauktikāyai namaḥ

290. Salutations to Her who is the priceless pearl (or has Her nose ornament) found in the shell casket fancied as the collection of works teaching Siva-sakti

doctrines designated Agamas. She is the content and the Agamas are the container. (No one is excluded from the study of, and worship according to, the Agamas. But they, too, teach only the five-fold functioning of the Divine Reality, not the essential form, as the pearl-nosegay helps only to call one's attention to the person who wears it; it is not her essential part).

ॐ पुरुषार्थप्रदायै नमः २९१

Om puruṣā'rtha-pradāyai namaḥ

291. Salutations to Her who gives to Her worshippers the fruit of four human ends, Dharma, Artha, Kama and Moksa.

ॐ पूर्णायै नमः २९२

Om pūrṇāyai namaḥ

292. Salutations to Her who, as the Highest Reality, is complete and perfect, without limitation by space, time, or conditions.

ॐ भोगिन्यै नमः २९३

Om bhoginyai namaḥ

293. Salutations to Her who has the experience of perpetual Bliss.

ॐ भुवनेश्वर्यै नमः २९४

Om bhuvan'eśvaryai namaḥ

294. Salutations to Her who is the Presiding Deity of all the worlds, the seed sound called Hrillekha, and the Deity expressed by this sacred seed formula.

ॐ अम्बिकायै नमः २९५

Om ambikāyai namaḥ

295. Salutations to Amba the mother of the Universe and the sum of the triple Powers consisting of will, cognition, and action. (This name is applied to Maya, the obscuration power, and also night that draws darkness and sleep. Sleep swallows half the life, destroys days and nights, and none can withstand it except Narayana the Lord of light.)

ॐ अनादिनिधनायै नमः २९६

Om anādi-nidhanāyai namaḥ

296. Salutations to Her who has no beginning or end.

ॐ हरिब्रह्मेन्द्रसेवितायै नमः २९७

Om hari-brahme'ndra-sevitāyai namaḥ

297. Salutations to Her whose worship and services are done by Vishnu, Brahma and Indra. (Since other gods are not more than these, and when these themselves deem it a privilege to worship the Universal Mother, Her devotees have no need of worshipping other deities. This is the hidden import of this name.)

ॐ नारायण्यै नमः २९८

Om nārāyaṇyai namaḥ

298. Salutations to Narayani, the consort of Narayana (when that term signifies Siva); and the sister of Narayana (when it means Vishnu).

[Narayana means both Vishnu and Siva by derivation. The name Purusa also is common for either. The two parts of the name are nara + ayana, meaning the support and goal of man; i.e. Paramatman. Identity of Siva and Vishnu, Laksmi and Lalitambika and companionship of Vishnu and Durga as well as of Vishnu and Siva are described variously in the Puranas.]

ॐ नादरूपायै नमः २९९

Om nāda-rūpāyai namaḥ

299. Salutations to Her whose form is sound, and who is also the Nada stage in the eight distinctions of Bindu (viz. Ardhacandra, Rodhini, Nada, Nadanta, Sakti Vyapaka, Samana and Unmana described in Mantra-yoga as having ascending degrees of subtility and other details).

ॐ नामरूपविवर्जितायै नमः ३००

Om nāma-rūpa-vivarjitāyai namaḥ

300. Salutations to Her who is devoid of name and form, as the Highest Reality. (Para-Brahman, as the cause of the Universe, has five facets: being, cons-

ciousness, joy, name and form. First three are Its essence and the next two are conditional. Hence Mother as Para-samvit or Para-brahman is stated to be devoid of name and form).

ॐ ह्रीङ्कार्यै नमः ३०१

Om hrīṅ-kāryai namaḥ

301. Salutations to Her whose holy seed symbol is Hrim, and who is the cause of origin, sustentation and dissolution of the world, as Bhuvanesvari.

ॐ ह्रीमत्यै नमः ३०२

Om hrīmatyai namaḥ

302. Salutations to Her who is endowed with supreme modesty.

ॐ हृद्यायै नमः ३०३

Om hṛdyāyai namaḥ

303. Salutations to Her who dwells in the hearts of sages and who is supremely delightful.

ॐ हेयोपादेयवर्जितायै नमः ३०४

Om heyo'pādeya-varjitāyai namaḥ

304. Salutations to Her who has nothing to reject or acquire, as she is above action and inaction, being Pure Consciousness.

ॐ राजराजार्चितायै नमः ३०५

Om rāja-rājā'rcitāyai namaḥ

305. Salutations to Her who was worshipped by Manu and Kubera, who were king of kings, in their own specific modes, and appeared to them in their chosen forms.

ॐ राज्ञ्यै नमः ३०६

Om rājñyai namaḥ

306. Salutations to the Queen of the Ruler of the king of kings, Mahakamesa (cf. 233).

ॐ रम्यायै नमः ३०७

Om ramyāyai namaḥ

307. Salutations to the Supremely Handsome.

ॐ राजीवलोचनायै नमः ३०८

Om rājīva-locanāyai namaḥ

308. Salutations to Her who gracefully glances at the devotees of Mahesvara with Her lotus-eyes.

ॐ रञ्जन्यै नमः ३०९

Om rañjanyāi namaḥ

309. Salutations to Her who satisfies the devotees who offers Her loving worship; and who imparts Her redness to crystal transparent Maheswara by Her proximity.

ॐ रमण्यै नमः ३१०

Om ramaṇyai namaḥ

310. Salutations to Her who plays with Her devotees.

ॐ रस्यायै नमः ३११

Om rasyāyai namaḥ

311. Salutations to Her who is the most delectable; for She is Brahman described in the Upanishads as Rasa or felicity itself.

ॐ रणत्किङ्किणिमेखलायै नमः ३१२

Om ranat-kiṅkini-mekhalāyai namaḥ

312. Salutations to Her who wears a girdle of tinkling bells.

ॐ रमायै नमः ३१३

Om ramāyai namaḥ

313. Salutations to Her who appears in different Divine Forms (as a danseuse changes costume) Lakshmi being one such form.

ॐ राकेन्दुवदनायै नमः ३१४

Om rakendu-vadanāyai namaḥ

314. Salutations to Her whose face is as gladdening as the full moon.

ॐ रतिरूपायै नमः ३१५

Om rati-rūpāyai namaḥ

315. Salutations to Her who has the form of Rati, the counterpart of love god.

ॐ रतिप्रियायै नमः ३१६

Om rati-priyāyai namaḥ

316. Salutations to Her, who is dear to Rati.

ॐ रक्षाकर्यै नमः ३१७

Om rakṣā-karyai namaḥ

317. Salutations to Her who is the maker of Raksa (safety and protection); Raksa has also the sense of preservation, and the final state to which something is reduced; e.g. ashes; hence She is the preserver of the world and its final form after its cyclic dissolution.

ॐ राक्षसघ्न्यै नमः ३१८

Om rākṣasa-ghnyai namaḥ

318. Salutations to Her who is under a vow to appear again and again to destroy the demons that are born from time to time to spoil Her creation.

ॐ रामायै नमः ३१९

Om rāmāyai namaḥ

319. Salutations to Her who is Raamaa, the entire womankind; that is to say, all that is referred to by the term 'she' is the Divine mother just as all that is referred to by 'he' is Rudra-Sankara.

ॐ रमणलम्पटायै नमः ३२०

Om ramaṇa-lampaṭāyai namaḥ

320. Salutations to Her who craves for the pleasure of sporting only with the respective male counterpart; for She is the female counterpart in the

entire sentient world—chastity and nobility found in women are Divine Mother's grace.

ॐ काम्यायै नमः ३२१

Om kāmyāyai namaḥ

321. Salutations to Her who is coveted by the seekers of release from samsara as the highest goal to be attained.

ॐ कामकलारूपायै नमः ३२२

Om kāma-kalā-rūpāyai namaḥ

322. Salutations to Kama-Kala whose single Reality distinguished as the dual formation of Siva and Sakti or Kamesa and Kamesvari, is identical to each other and essentially one in Being.

[This technical word of the Tantras is taken to be a compound of Kama and Kala, standing for Prakasa and Vimarsa known as Siva and Sakti, the cause of the universe. Kama is masculine and Kala is feminine. In the masculine form Kama stands for Siva, and feminine Kala for Sakti which unfolds itself into the universe. When the feminine form Kama is in view, it stands for the oneness of Kamesvara and Kamesvari both alike and equal. Sakti is called Kamakhya as She came to fulfil the desire. The universe, which arose as the outcome of Her will, is Her free play.

What non-dualism teaches as Tat-tvam-padartha-sodhana (clarification of the import of 'That' and 'Thou' is taught in the garb of Samarasya, or the single harmony of Siva-Sakti, termed Kamakala in the Tantras. Here in this disci-

pline the 'I' or Aham experienced by the bound creature is to be replaced by the Divine 'I' or Purana-aham of Mahesvara in order to achieve release from samsara. When this is accomplished it is called Siddha-Kama-Kala or the realization of this harmonious Unity. The way leading to it is the internal and subtle worship of Kamakala, which in turn is the outcome of the gross external worship of the same hinted in the Name 89 by the vocalic Mula. That kind of external worship of Kamakala, which is not the subtlest, consists of the visualization of the Mother-form with the help of the seed formula of the Kamakala and the three Bindus and Harda-kala associated therewith, accompanied by appropriate devotional acts. The subtlest form of Kamakala-upasana is internal and mystic. Here Purnahanta, or the conceit of Divine I, encircles the entire existence and excludes nothing. That is the object of the highest contemplation, having as content the cosmic Ego, Parama-siva or Para-samvid. The word for I in Sanskrit is Aham. The first letter 'a' stands for Kama or Niskala-Parama-siva and 'ha' for the Sakti of that Pure Consciousness called Vimarsa or Kala. So Aham is the unity of these two.

Every living creature has this sense of 'I' explicitly expressed in speech or implicit in every conation and action. When the empirical ego is purified of all its Mala or impurity, it is raised to and merged in the Divine Ego of Mahesvara. The adept experiences then: From my true Being the world has emerged, subsists in It and finally dissolves into it. This subtlest Kama-Kala meditation is the highlight of Sakta teaching. Experience of Sarvatma-bhava (my Self is the self of all) is the outcome of it the last word of all scriptures.

In it there is the harmonious blending of Siva-Sakti as water mixed with water. This Samarasya follows from the Kamakala concept interpreted in the deepest mystic sense. In the present name this important aspect of Samvit-Sastra is put in a nutshell. It is interesting to note here that Upanishadic non-dualism asserts: Brahman is the cause of the universe, and by reasoning we are entitled to say only that It is not non-being, not insentient and not without joy, being our own inmost Self; all the same, It can never be expressed by word or even grasped by the mind exactly as It is. Siva-sakti non-dualism states: Siva is Being and Bliss in one, and the Self of all, always concious of Himself. In that state of Rudra-vaktra, or oneness in Siva, everything else is blown out as a lamp and He alone is absolutely existing without any differentiation; untouched by anything else; and yet as Siva-Sakti, both are eternally present. That Highest Reality can not be described as having parts or without them, yet It is without another. In that ineffable, holy experience, the Supreme Void is devoid of voidness and is free from all that is imagined: man, woman and the like. It is glimpsed only through the fivefold Divine functioning, and there is only the experience of bliss-consciousness in It. This all-transcending stage pervades the entire creation from root to shoot. It is the haven of peaceful rest for all conscious experiences; it is beyond all and is called Mahabindu.]

ॐ कदम्बकुसुमप्रियायै नमः ३२३

Om kadamba-kusuma-priyāyai namaḥ

323. Salutations to Her who is fond of Kadamba flowers.

ॐ कल्याण्यै नमः ३२४

Om kalyāṇyai namaḥ

324. Salutations to Her who is auspicious and who speaks only good words.

ॐ जगतीकन्दायै नमः ३२५

Om jagatī-kandāyai namaḥ

325. Salutations to Her, the origin of the world filling every bit of it.

ॐ करुणारससागरायै नमः ३२६

Om karuṇā-rasa-sāgarāyai namaḥ

326. Salutations to Her who is the abode of all compassion just as the ocean is the natural store of all water.

ॐ कलावत्यै नमः ३२७

Om kalāvatyai namaḥ

327. Salutations to Her who is the embodiment of all arts.

ॐ कलालापायै नमः ३२८

Om kalā'lāpāyai namaḥ

328. Salutations to Her whose speech is supremely sweet; and also it is from Her speech that knowledge multiplied in the form of sixty-four arts with all excellences have proceeded.

ॐ कान्तायै नमः ३२९

Om kāntāyai namaḥ

329. Salutations to Her who is beautiful and being coveted by all, is ultimately no one other than Parabrahma Itself.

ॐ कादम्बरीप्रियायै नमः ३३०

Om kādambarī-priyāyai namaḥ

330. Salutations to Her who is fond of Sarasvati, or who accepts mead offered by those devotees who use it for sacrament offering. (Kadambari is a synonym of Sarasvati also in lexicons.)

ॐ वरदायै नमः ३३१

Om varadāyai namaḥ

331. Salutations to Her who gives to the seekers of boon all that they choose, the moment they think of praying to Her for it, even without actually expressing the prayer.

ॐ वामनयनायै नमः ३३२

Om vāma-nayanāyai namaḥ

332. Salutations to Her who is reached through the excellent means of valid knowledge, and who takes those who work for noble results in the best way to their goal.

ॐ वारुणीमदविह्वलायै नमः ३३३

Om vāruṇī-mada-vihvalāyai namaḥ

333. Salutations to Her who is intoxicated with date wine, which here stands for the joy of bliss that is the realization of the highest Divinity as one's own Self (cf. Name 878). Again Varuniman means Ananta-naga who perpetually supports the world without fatigue or agitation. Similarly the Mother of the worlds also does Her functions calmly and with an ever fresh mind.

ॐ विश्वाधिकायै नमः ३३४

Om viśva' dhikāyāi namaḥ

334. Salutations to Her who is more than the universe as She is the Saada (or harmony of Siva-Sakti) Principle, above the categories.

ॐ वेदवेद्यायै नमः ३३५

Om veda-vedyāyai namaḥ

335. Salutations to Her who can be known through the Vedas and the holy formulas taught by the Agamas.

ॐ विन्ध्याचलनिवासिन्यै नमः ३३६

Om vindhyā' cala-nivāsinyai namaḥ

336. Salutations to Her who has Her residence in the Shrine on the mountain Vindhya.

ॐ विधात्र्यै नमः ३३७

Om vidhātryai namaḥ

337. Salutations to Her who supports the world and nourishes it; who is also the counterpart of Vidhata or Brahma.

ॐ वेदजनन्यै नमः ३३८

Om veda-jananyai namaḥ

338. Salutations to Her who is the Mother of the Vedas.

ॐ विष्णुमायायै नमः ३३९

Om viṣṇu-māyāyai namaḥ

339. Salutations to Vishnumaaya who limits the illimitable, all-pervasive Vishnu to whom She belongs, and who also causes by Her Gunas the manifestation of objects that are not manifest.

ॐ विलासिन्यै नमः ३४०

Om vilāsinyai namaḥ

340. Salutations to Her who as the projecting creative power is habitually in play. (= Lalita.)

ॐ क्षेत्रस्वरूपायै नमः ३४१

Om kṣetra-svarūpāyai namaḥ

341. Salutations to Her whose forms are the holy Spots where She is worshipped, the body of living beings, and the thirty-six principles of the Tripura doctrine enumerated as Parasiva, Parasakti, Sadasiva, Isvara, Suddhavidya, Maya, Kanchukas of Kalaa, Avidya, Raaga, Kaala, Niyati, Purusha, Chitta, Manas, Buddhi, Ahamkara, Jnanendriyas five, Karmendriyas five, Tanmatras five and the Pancha-bhutas.

ॐ क्षेत्रेश्यै नमः ३४२

Om kṣetre'śyai namaḥ

342. Salutations to Her who is the consort of Paramasiva, sustaining and ruling the bodies of all creatures.

ॐ क्षेत्रक्षेत्रज्ञपालिन्यै नमः ३४३

Om kṣetra-kṣetrajña-pālinyai namaḥ

343. Salutations to Her who protects Kshetra (the body as the sphere of experience and action) and Kshetrajna (the knower and operator of it as the owner.)

ॐ क्षयवृद्धिविनिर्मुक्तायै नमः ३४४

Om kṣaya-vṛddhi-vinirmuktāyai namaḥ

344. Salutations to Her who is totally free from increase and decay, the changes of the body, as She is the substrate of all change.

ॐ क्षेत्रपालसमर्चितायै नमः ३४५

Om kṣetra-pāla-samarcitāyai namaḥ

345. Salutations to Her who is properly worshipped by the institutor and keeper of the places of worship and also by the incarnation called Kshetrapala.

[A fierce demon called Daruka harassed the whole world. Siva created mighty and fierce Kali to destroy this wicked threat. Kali destroyed Daruka in the shortest time. But the world had no peace even after his disappearance. The

angrily combative Kali was still aflame and unquenched. Siva, the saviour of the distressed, transformed himself into a new-born baby. Kali in order to console the crying baby took him into the lap and suckled him. The Divine child drew the fiery anger of Kali along with the suck. That is how the baby Kshetrapala adored the Divine Mother who took the form of Kali.]

ॐ विजयायै नमः ३४६

Om vijayāyai namaḥ

346. Salutations to Vijaya, meaning Samvit, or the victorious slayer of the demon Padma; or She who elevated the Vijaya hour to auspiciousness—Vijaya Muhurta is 48 minutes of a specified period, on the tenth day of the bright half of the month Asvina.

ॐ विमलायै नमः ३४७

Om vimalāyai namaḥ

347. Salutations to the immaculate One, who is entirely devoid of the dross of Avidya (nescience) and who is also worshipped at Purushottama-kshetra as Vimala.

ॐ वन्द्यायै नमः ३४८

Om vandyāyai namaḥ

348. Salutations to Her who is supremely worthy of worship, being indulgent and beneficent to those who count on Her.

ॐ वन्दारुजनवत्सलायै नमः ३४९

Om vandāru-jana-vatsalāyai namaḥ

349. Salutations to Her who nourishes and protects like a yearning mother those who worship Her with adoring love.

ॐ वाग्वादिन्यै नमः ३५०

Om vāg-vādinyai namaḥ

350. Salutations to Her who is the Deity called Vagvadini who prompts Her devotees to utter always proper words, and who grants to all the capacity of speech, being Para.

ॐ वामकेश्यै नमः ३५१

Om vāma-keśyai namaḥ

351. Salutations to Her who is described in the *Vamakesi-tantra*, taught by Siva assuming the name Vamakesvara—that is, the Lord worshipped by Vamakas or Kaulas.

ॐ वह्निमण्डलवासिन्यै नमः ३५२

Om vahni-maṇḍala-vāsinyai namaḥ

352. Salutations to Her who dwells in the sphere of fire, i.e. the Muladhara; in the absolute ether; and also in the spheres of the sun, the moon and fire as Vahni implies the three.

ॐ भक्तिमत्कल्पलतिकायै नमः ३५३

Om bhaktimat-kalpa-latikāyai namaḥ

353. Salutations to Her who is for Her devotees the wish-fulfilling tree of the Paradise. (Taking the word Bhaktimat-kalpa as one whole it may also mean his: She who completes and rectifies in a future life the imperfect and perfunctory practice of devotion of persons performed during their current life.)

ॐ पशुपाशविमोचन्यै नमः ३५४

Om paśu-pāśa-vimocanyai namaḥ

354. Salutations to Her who releases from bondage those who do not know the true identity of Jivatman and Paramatman. (Pasu and Pasupati)

[A domestic animal particularly, is called Pasu in Sanskrit. It is bound and kept for the purpose of its owner. The whole universe is the property of God, and exists for Him. God is therefore called Pasupati. Domestic animals entirely depend on the possessor for their existence, protection and release from bound condition. From the topmost patriarch down to the larva, every creature in the universe, in this sense, is a Pasu of Isvara. The cowman binds his animal with a rope; frees it when he finds suitable. Animals cannot mutually remove their bondage, their keeper alone can do it. God binds man with the rope of ignorance or nescience; and He alone can remove his bondage of samsara. Pasa (rope), Pasu (animal) and Pasupati are thus three very significant allied words in the doctrine here discussed.

Maya, Karma and Guna are at the root of the wheel of samsara. The universe and its evolution as samsara or

bondage grow from that root. So everything perceived as the object of cognition by the Jiva is Pasa or bondage; and the perceptible universe is analysed as Prakriti, Mahat, Ahamkara, 5 Bhutas, 5 Tanmatras, 10 senses of cognition and motor action and the internal organ. Cosmologically these constitute the Pasa. But psychologically the ingredients of the Pasa are the Klesas or afflictions given under five heads by the Yogis; incapacity to discriminate between the true Self and the not-Self; the misunderstanding or delusion that the body and the rest, external to the Self, are the Self; attraction for influences and ingredients that foster the body and the enjoyment of it; dislike for things that stand in the way of sense enjoyments; even after knowing that clinging to the body and sensual pleasures is spiritually unwholesome yet persisting in the same attitude—these five states of mind are called Avidya, Asmita, Raga, Dvesha, and Abhinivesa, or Tamas, Moha, Mahamoha, Tamisra and Andhatamisra according to the Sankhya doctrine of the Puranas.

When it is asserted that every creature is a Pasu, even the struggling Yogi and jnani come under this designation along with the seeker of pleasure, though with a difference in degree. That is to say, everyone other than Paramasiva is a Pasu. The difference is only that the tribulations of the man of wisdom are dormant, those of the Yogi are almost burnt out and what remain appear only as a semblance; but of the hedonist, they are continuous and expanding. Thus the five tribulations and their ramifications make up the Pasa or the binding rope of samsara.

The Agamas of the Saiva discipline however classify Pasa in a three-fold manner by their special convention—

Anu-pasa, Bheda-pasa and Karma-pasa. What Vedanta calls Ajnana is Anu in Siva-Sakti doctrine. The ignorant creature does not cognize the self as Chaitanya or Consciousness and ill-judge the body and its trappings to be the Self. This is called Anava-mala—the failure to have the awareness that the Self is limitless and reducing It to a mere point of 'I' limited to the body and its small environment. This tendency Vedanta calls 'nescience'. Mala means dirt, something foreign and out of place; and limitation is foreign to the Unlimited, and ignorance in the Self-luminous is out of place. Bheda-pasa is the cognition of difference where really that does not exist. Atman is without a second, so to be cognizant of a plurality other than the Self is a snare and an illusion. The primary cause for it is Maya (which comes as the sixth principle after Paramasiva, Sadasiva, Isvara, Rudra and Brahma.) The developments of Maya called Maya-varga are enumerated as thirty. All this is called Mayiya-mala or impurity caused by Maya.

The third is Karma-mala. Karma here means the unseen efficacy of action that is at the root of taking new birth. If the actions that leave the trace of Karma are enjoined by the scriptures, then the Karma is meritorious; if prohibited by the scriptures, the opposite of it. In the first case, rebirth in better environments results and, in the second case, in baser conditions. Either way Karma is a chain, whether of gold or base metal, and so it is foreign to and a kind of dirt to the Self, seeking release from samsara. These three Pasas or Malas are related in a casual succession—Anu produces Bheda; Bheda produces Karma; and Karma, Anu again.

If Chaitanya alone is the Reality, how did It become obscured, limited and divided? By self-dissembling or concealing Its own true nature. The free and independent One imagined Itself as dependent and bound, the Ever-Luminous thus spontaneously concealed Its own true nature—Svarupa-apahara. It thus involved itself in an interminable manifold chain of rebirth and opposite experiences. Maya-sakti alone is the explanation of this apparent transformation of the Real. Maya here is the Sankalpa or unconditional intention of the Employer of the power of will, like that of the magician who conjures up a wealth of phenomena wonderfully real to spectators, but to himself, nothing but himself.

The Self has the attributes of Chit, Ananda, Icha, Jnana and Kriya in their completeness. Reviewing in the reverse order, Kriya is the capacity to do everything with complete freedom and to the utmost degree, and without stoppage or hindrance. The principle named a Kalaa limits and reduces this capacity of freedom. Similarly the principle of Avidya diminishes the power of omniscience in the self. Raga is the name of that principle which brings down the power of will which at its maximum fulfilment, remains perfectly satisfied. Jnanasakti or Chitsakti is essentially eternality. It is reduced by the principle of Kaala. The principle that witholds the power of bliss, which is synonymous with freedom, is called Niyati. These are the Kanchukas or sheaths of Maya which create the delusion that the Divine Essence, the Self, and the Universe are different from one another; and the sense of differentiation is done away with by the principle of Suddhavidya or Srividya.

[All the three kinds of Pasas enumerated above bind the Pasus (Jivas) in three ways, distinguished as Suddha, Misra and Asuddha. These are named Vijnanakevala, Pralayakala and Sakala. In the first kind Anava-mala alone remains, Mayiya and Karmana are destroyed; in the second, Anava-mala and Karma-mala remain; and in the third, bondage is strongest as all the three Pasas are operative; those belonging to this kind see differences everywhere, are steeped in activities and the enjoyment of their fruits. All these types again have a higher and a lower level according to the maturity of their Karma. It is the Divine Mother Lalitambika that completely removes all these kinds of Pasas or bondages. The capacity to remove the Pasa belongs to Her and since the Holder of Power and the Power are not different, Paramasiva is said to be the cause of release. Chitsakti alone is Independent (Svatantra) and Siva and Sakti are both Chiti.]

ॐ संहृताशेषपाषण्डायै नमः ३५६

Om saṁhṛtā'śeṣa-pāṣaṇḍāyai namaḥ

355. Salutations to Her who puts down heretics, who abandon the Vedic mode of life and cry down the doctrines taught in the Vedas.

ॐ सदाचारप्रवर्तिकायै नमः ३५६

Om sadācāra-pravartikāyai namaḥ

356. Salutations to Her who disseminates the Vedas, confirms people to the noble and enduring conduct based on the behaviour of those who are trained in that holy way and who lead aspirants to the Eternal Reality or Sat.

ॐ तापत्रयाग्निसन्तप्तसमाह्लादनचन्द्रिकायै नमः ३५७

Om tāpa-trayā'gni-santapta-samāhlādana-candrikāyai namaḥ

357. Salutations to Her, the Moon-light that gladdens the hearts of those who are tormented by the fire of Triple Misery caused by (1) the internal and external sense organs (2) The objective world mediated by them (3) and the super-natural powers behind the visible world.

ॐ तरुण्यै नमः ३५८

Om taruṇyai namaḥ

358. Salutations to Her who is ever young, being the inexhaustible, immortal, Divine Reality taught in the Vedas.

ॐ तापसाराध्यायै नमः ३५९

Om tāpasā'rādhyāyai namaḥ

359. Salutations to Her who deserves worship by ascetics immersed in their meditation.

ॐ तनुमध्यायै नमः ३६०

Om tanu-madhyāyai namaḥ

360. Salutations to Her the middle of whose body is thin; and who is also present at a holy shrine at Kanchi, as the consort of Bilvesvara Siva, and called Tanumadhya.

ॐ तमोपहायै नमः ३६१

Om tamopahāyai namaḥ

361. Salutations to Her who is Pure Consciousness that is opposed to, and destroys, the darkness of Avidya even from a distance.

ॐ चित्यै नमः ३६२

Om cityai namaḥ

362. Salutations to Her who is Chiti the Independent Power that sustains the universe and keeps alive all sentient beings.

ॐ तत्पदलक्ष्यार्थायै नमः ३६३

Om tat-pada-lakṣyā'rthāyai namaḥ

363. Salutations to Her who is meant by the implied sense of the word 'Tat' in the major text Tat tvam asi (That thou art) just as She is the direct sense of it when she is spoken of as the Creator of the world.

ॐ चिदेकरसरूपिण्यै नमः ३६४

Om cid-eka-rasa-rūpiṇyai namaḥ

364. Salutations to Her whose attributes such as bliss and sentience are not different from Herself, for She is both Saguna (with attributes) and Nirguna (without them).

ॐ स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसन्तत्यै नमः ३६५

Om svā'tmā'nanda-lavī-bhūta-brahmā'dyānanda-santatyai namaḥ

365. Salutations to Her whose own nature is Infinite Bliss; and an infinitesimal fraction of that Bliss has extended in succession as the joy of Brahma, Vishnu, Siva and all the rest.

ॐ परायै नमः ३६६

Om parāyai namaḥ

366. Salutations to the Transcendent Word, Para, that is above Pasyanti, Madhyama, and Vaikhari.

[When the universe is dissolved in its cause and remains as a hidden potentiality, that state is called Pralaya. Transmigratory Souls, too, exist in that state without experiencing and enjoying anything. The traces of their earlier experiences called Karma, continue to mature during Pralaya by the passage of time. Such Karma is one with the Power of Maya with which Brahman is associated. The maturing Karma apparently makes Brahman, abstract, pure and absolute, set into a more or less concrete state. Brahman in this coagulated state brought on by the Karma inherent in Maya is called Avyakta (about to manifest). That is the sprouting seed of the diversified universe, and so Avyakta is called also Karana-bindu which subsequently unfolds itself into Karya-bindu, Nada and Bija respectively. These are by nature a mingling of Consciousness and the opposite of It; for Brahman is Pure Consciousness. Maya is not pure Chit. It is Achit. Karana-bindu is an undivided inchoate unity; but when it is on the point of shooting forth into Karya-bindu, Nada and Bija, then it produces an inarticulate sound; this is called Sabda-Brahman. Since Sabda-Brahman

is identical with Karana-bindu or Avyakta, it is omnipresent. Electric current is present in the whole circulating wire, but it appears as light or heat only at the points where bulbs or heaters are attached. Similarly Sabda-Brahman though present everywhere has its special manifestation only at the Muladhara chakra, when the effort of a speaker prepares it into the seed of speech, with the help of his breath. The Para-Vak is the nearest approach to Sabda-Brahman, which in reality is Brahman Itself. When the Para-Vak rises to Manipura it is joined to the mind that recalls and is somewhat active; then it becomes the most subtle Karya-bindu and is called Pasyanti; again when the Sabda-brahma rises to the Anahata, it unites itself with the determinative intellect (Buddhi) and becomes the subtle Madhyama; and when the same rises to the vocal organs, it becomes articulate Vaikhari. Avyakta or Karana-bindu, Karya-bindu, Nada and Bija stand for the cosmic evolution in Brahmanda; and Para, Pasyanti, Madhyama, and Vaikhari for the evolution of Sakti in the Pindanda or living body. The first is the effect of Brahmanda-Kundalini and the second of Jiva-Kundalini. Both are the same Power of Para-Sakti.]

ॐ प्रत्यक्चितीरूपायै नमः ३६७

Om pratyak-citī-rūpāyai namaḥ

367. Salutations to Her in the form of Consciousness turning inward as the unmanifest Reality or Avyakta-Brahman.

ॐ पश्यन्त्यै नमः ३६८

Om paśyantyai namaḥ

368. Salutations to Her who is called Pasyanti as She perceives everything in Herself, without any instrument.

ॐ परदेवतायै नमः ३६९

Om para-devatāyai namaḥ

369. Salutations to Her who is worshipped by an individual as his Chosen Ideal, or as his Supreme Object of devotion.

ॐ मध्यमायै नमः ३७०

Om madhyamāyai namaḥ

370. Salutations to Her called Madhyama, that is not clearly perceptible in every part as Vaikhari and which arises after Pasyanti which is not at all perceptible, being the perceiving agent.

ॐ वैखरीरूपायै नमः ३७१

Om vaikharī-rūpāyai namaḥ

371. Salutations to Her called Vaikhari, the uttered audible word in the gross form.

ॐ भक्तमानसहंसिकायै नमः ३७२

Om bhakta-mānasa-haṁsikāyai namaḥ

372. Salutations to Her who is present in the mind of Her devotees, unnoticed by others, and who takes delight there as a swan does in the Manasa lake.

ॐ कामेश्वरप्राणनाड्यै नमः ३७३

Om kāmeśvara-prāna-nādyai namaḥ

373. Salutations to Her who is the very pulse-beat of Her Lord Kamesvara.

ॐ कृतज्ञायै नमः ३७४

Om kṛtajñāyai namaḥ

374. Salutations to Her who as embodied in the Sun, the Moon, Time and Elements, knows whatever that is done by creatures, good or bad; and compensates with the gift of knowledge for the worship done and offerings made to Her by Her dovotees.

ॐ कामपूजितायै नमः ३७५

Om kāma-pūjitāyai namaḥ

375. Salutations to Her who is worshipped by the love god Manmatha, and has Her holy Shrine at Kama-rupa.

ॐ शृङ्गाररससम्पूर्णायै नमः ३७६

Om śṛṅgara-rasa-sampūrṇāyai namaḥ

376. Salutations to Her who is the supreme perfection of the sentiment of love; or who dwells at the holy seat of Purnagiri.

ॐ जयायै नमः ३७७

Om jayāyai namaḥ

377. Salutations to Her who is ever victorious.

ॐ जालन्धरस्थितायै नमः ३७८

Om jālandhara-sthitāyai namaḥ

378. Salutations to Her who is Vishnumukhi at the holy shrine of Jalandhara.

ॐ ओड्याणपीठनिलयायै नमः ३७९

Om Odyāṇa-pīṭha-nilayāyai namaḥ

379. Salutations to Her who is present at the holy seat of Odyana. (Kamagiri, Purnagiri, Jalandhara and Odyana, 375, 376, 378, 379 are taken to mean also Muladhara, Anahata, Ajna, and Visuddhi.)

ॐ बिन्दुमण्डलवासिन्यै नमः ३८०

Om bindu-maṇḍala-vāsinyai namaḥ

380. Salutations to Her who dwells in the Bindu-mandala (interpreted as the Sarvanandachakra in the Srichakra Yantra or Brahma-randhra of the microcosm).

ॐ रहोयागक्रमाराध्यायै नमः ३८१

Om raho-yāga-kramā'rādhyāyai namaḥ

381. Salutations to Her who is to be worshipped in privacy by the special form of ritual and practice prescribed for it.

ॐ रहस्तर्पणतर्पितायै नमः ३८२

Om rahas-tarpaṇa-tarpitāyai namaḥ

382. Salutations to Her who is pleased by secret oblations accompanied by inward contemplation performed, in a sequestered place, with austerity and detachment from the world.

ॐ सद्यः प्रसादिन्यै नमः ३८३

Om sadyaḥ-prasādinyai namaḥ

383. Salutations to Her who immediately becomes gracious towards those who worship Her in the manner stated above.

ॐ विश्वसाक्षिण्यै नमः ३८४

Om viśva-sākṣiṇyai namaḥ

384. Salutations to Her who always witnesses everything with the immediacy of consciousness that is Her being.

ॐ साक्षिवर्जितायै नमः ३८५

Om sākṣi-varjitāyai namaḥ

385. Salutations to Her who has no other witness, there being none besides Herself.

ॐ षडङ्गदेवतायुक्तायै नमः ३८६

Om ṣaḍaṅga-devatā-yuktāyai namaḥ

386. Salutations to Her who is connected with the six encircling deities, Angadevatas, (present or thought of in the heart, head, tuft, eyes, coat and weapon) or who is joined to Mahesvara the presiding deity of the

Angas. The Angas are explained as Sarvajnata (omniscience), Tripti (sense of completeness), Anadibodha (eternal consciousness), Svatantrata (freedom), Aluptasakti (undiminished power) and Anantata (boundlessness.)

ॐ षाड्गुण्यपरिपूरितायै नमः ३८७

Om ṣāḍguṇya-pari-pūritāyai namaḥ

387. Salutations to Her who is filled from every side by the hexad of excellent qualities: Independent rulership, righteousness, fame, beauty, knowledge and detachment.

ॐ नित्यक्लिन्नायै नमः ३८८

Om nitya-klinnāyai namaḥ

388. Salutations to Her who is an ever flowing source of compassion.

ॐ निरुपमायै नमः ३८९

Om nirupamāyai namaḥ

389. Salutations to Her who is devoid of another, like or above Her, for comparison.

ॐ निर्वाणसुखदायिन्यै नमः ३९०

Om nirvāṇa-sukha-dāyinyai namaḥ

390. Salutations to Her who gives the limitless bliss of Release in which there is no body-consciousness.

ॐ नित्याषोडशिकारूपायै नमः ३९१

Om nityā-ṣoḍaśikā-rūpāyai namaḥ

381. Salutations to Her who has sixteen forms–the sixteen deities of the Tithis of the lunar half-month called Kamesvari, Bhagamalini, Nityaklinna, Bherunda, Vahnivasini, Mahavajresvari, Sivaduti, Tvarita, Kulasundari, Nitya, Nilapatakini, Vijaya, Sarvamangala, Jvalamalinika, Chitra and Tripurasundari, the companions of Adya-Lalita, the last one.

ॐ श्रीकण्ठार्धशरीरिण्यै नमः ३९२

Om śrikaṇṭhārdha-śarīriṇyai namaḥ

392. Salutations to Her, half of whose body is Srikantha-Siva, and by whom Srikantha-Siva completes half of His own body.

[The word 'Sri' here has the sense of poison. Siva has the blue poison-mark on the throat. Hence He is called Srikantha. The Brhadaranyaka Upanishad states: Atman alone existed in the beginning... He made this very self two, man and wife. The androgynous form of Siva Sakti is thus the original unity of the dual self of man and woman. Each half is bright and dark and, in the case of Devi, these aspects are represented by Gauri and Kali, right and left. The term Srikantha devotes the letter 'a' also. This first vowel, the Veda says, pervades all the other members of the alphabet and so becomes the many. Thus the primary form of speech is 'a' which contains all the phonemes of Sanskrit. This letter 'a' is called Para or Chidrupa or Srikanthardha saririni.]

ॐ प्रभावत्यै नमः ३९३

Om prabhāvatyai namaḥ

393. Salutations to Her who emits as effulgence the eight Avarana Devatas, or the surrounding rays in the shape of deities, Anima, Mahima, Laghima, Garima, Prapti, Isitva, Vasitva, Kamavasayita.

ॐ प्रभारूपायै नमः ३९४

Om prabhā-rūpāyai namaḥ

394. Salutations to Her who is not different from the quality of effulgence, substance and quality being identical (The Bhatta school of Mimamsakas accept light as a substance and not quality.)

ॐ प्रसिद्धायै नमः ३९५

Om prasiddāyai namaḥ

395. Salutations to Her who is completely established, and commonly accepted, as She is cognized by everyone as 'I'.

ॐ परमेश्वर्यै नमः ३९६

Om parameśvaryai namaḥ

396. Salutations to the Supreme Ruler and sustainer of the universe.

ॐ मूलप्रकृत्यै नमः ३९७

Om mūla-prakṛtyai namaḥ

397. Salutations to Her who is the cause of the sacred formula named Srividya, its Prakasa and Vimarsa syllables; the primordial unchanging cause of all modifications posited by the Sankhya; or the Atman-Brahman reality which has no cause, as it is the cause of all the rest down to the earth.

ॐ अव्यक्तायै नमः ३९८

Om avyaktāyai namaḥ

398. Salutations to Her who is imperceptible as the supersensuous Reality, and indistinct as the unmanifest state of the universe pregnant in that Reality associated with Mayavritti or desire to create.

ॐ व्यक्ताव्यक्तस्वरूपिण्यै नमः ३९९

Om vyaktāvyakta-ṣvarūpiṇyai namaḥ

399. Salutations to Her who is manifest (Mahat) as well as unmanifest (Ahamkara); who is, hidden in those who are steeped in ignorance and revealed in the pure and illumined. Transformed into the manifold universe, She is manifest; resolved into its Prakriti, (cause) She is unmanifest; She has also three types of emblems: distinct, indistinct and partly either, called Svayambhu-linga, Banalinga, and Saila-linga respectively, conferring rewards, Release, and both, to their worshippers, in order.

ॐ व्यापिन्यै नमः ४००

Om vyāpinyai namaḥ

400. Salutations to Her who perpetually pervades everything.

ॐ विविधाकारायै नमः ४०१

Om vividhā'kārāyai namaḥ

401. Salutations to Her who has transformed Herself into the various shapes and forms of the created universe.

ॐ विद्याविद्यास्वरूपिण्यै नमः ४०२

Om vidyā'vidyā-svarūpiṇyai namaḥ

402. Salutations to Her who assumes the form of knowledge and ignorance, and what is beyond these two. (Vidya is Pure Conciousness or the last psychosis in the Jiva's state of bondage which gives final Illumination; Avidya is the state of ignorance and bondage; 'Sva' means the true nature of Her as the Highest Reality. Mother is all; perceived differently in different stages of the soul's progress.)

ॐ महाकामेशनयनकुमुदाह्लादकौमुद्यैनमः ४०३

Om mahā-kameśa-nayana-kumudā'hlāda-kaumudyai namaḥ

403. Salutations to Her who delights the Great Kamesvara, Her Lord; the joy expressed in His sparkling wide eyes is the proof of it. The water-lilies blossom by the mere touch of moonlight. (To say that Maha Kamesvari is moonlight to Maha Kamesvara is

not merely a metaphor, but poetry pregnant with philosophy, for the stress or vibration of Sakti in Siva is the starting of universal evolution).

ॐ भक्तहार्दतमोभेदभानुमद्भानुसन्तत्यै नमः ४०४

Om bhakta-hārda-tamo-bheda-bhānumad-bhānu-santatyai namaḥ

404. Salutations to Her who dispels the darkness in the hearts of Her devotees; in this matter She is the dazzling sun of knowledge, and the darkness of the heart is the ignorance settled there.

ॐ शिवदूत्यै नमः ४०५

Om śiva-dūtyai namaḥ

405 Salutations to Her, whose messenger, Siva became, when He was sent to the demons Sumbha and Nisumbha before Her battle with them; and who is worshipped as Sivaduti in the Pushkara Shrine.

ॐ शिवाराध्यायै नमः ४०६

Om śivā'rādhyāyai namaḥ

406. Salutations to Her who is fit for the adoration by Siva; and it is said that Siva worshipped Her with his own mystic formula, in deep contemplation, and got Himself transformed into the androgynous deity endowed with all powers.

ॐ शिवमूर्त्यै नमः ४०७

Om śiva-mūrtyai namaḥ

407. Salutations to Her whose form is the same as that of Siva, as Siva and Sakti are not two; who is also goodness personified, and the giver of Release that is supreme bliss.

ॐ शिवङ्कर्यै नमः ४०८

Om śivaṅ-karyai namaḥ

408. Salutations to Her who makes Her devotees Siva Himself; Sivahood being the goal of the seeker of liberation from bondage, which results from the removal of ignorance; who also causes all that is auspicious.

ॐ शिवप्रियायै नमः ४०९

Om śiva-priyāyai namaḥ

409. Salutations to Her who is the beloved of Siva and who loves Siva dearly.

ॐ शिवपरायै नमः ४१०

Om śiva-parāyai namaḥ

410. Salutations to Her who is superior to Siva; for unless Sakti manifests Siva, He is not within the knowledge of anyone; She is also supremely devoted to Siva, and is fond of revealing Him to the devotees.

ॐ शिष्टेष्टायै नमः ४११

Om śiṣṭeṣṭāyai namaḥ

411. Salutations to Her who is worshipped as enjoined by the holy scriptures and by all prescribed actions dedicated to the Supreme Deity.

ॐ शिष्टपूजितायै नमः ४१२

Om śiṣṭa-pūjitāyai namaḥ

412. Salutations to Her who is lovingly adored by those who have controlled their senses, and are faithful to the Vedic tradition; and these men, She, too, loves and likes.

ॐ अप्रमेयायै नमः ४१३

Om aprameyāyai namaḥ

413. Salutations to Her who cannot be completely measured by any means of valid knowledge.

ॐ स्वप्रकाशायै नमः ४१४

Om svaprakāśāyai namaḥ

414. Salutations to the Self-manifest; for Herself is nothing but Consciousness and therefore She is not made the object for any other light.

ॐ मनोवाचामगोचरायै नमः ४१५

Om mano-vācām-agocarāyai namaḥ

415. Salutations to Her who being unlimited is not within the range of thought and speech; or in whose manifest form Her attributes are so innumerable that none can conceive of or express them quantitatively.

ॐ चिच्छक्त्यै नमः ४१६

Om cicchaktyai namaḥ

416. Salutations to Her who is the Power of consciousness capable of dispelling ignorance dwelling in all sentient beings.

ॐ चेतनारूपायै नमः ४१७

Om cetanā-rūpāyai namaḥ

417. Salutations to Her whose nature is Pure Intelligence. (Chit and Chetana are synonymous; but when qualified by Sakti they refer to the Vimarsa or immediate awareness of Pure I, in the form of the Self-manifest Reality surveying Itself.)

ॐ जडशक्त्यै नमः ४१८

Om jada-śaktyai namaḥ

418. Salutations to Her who is the power of the inanimate. (The objective world as we perceive has a prior state which is a transformation of Maya, inconceivable and imperceptible. This early state is called the inanimate Power or Jada here.)

ॐ जडात्मिकायै नमः ४१९

Om jadā' tmikāyai namaḥ

419. Salutations to Her whose Maya-sakti appears as the solid world perceptible to us.

ॐ गायत्र्यै नमः ४२०

Om gāyatryai namaḥ

420. Salutations to Her who is not different from the mother of the Vedas, called, Gayatri, the holy formu-

la in twenty-four syllables, the saviour and protector of those who are devoted to it.

ॐ व्याहृत्यै नमः ४२१

Om vyāhṛtyai namaḥ

421. Salutations to Her who is invoked by the seven Vyahritis, Bhur, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam.

ॐ सन्ध्यायै नमः ४२२

Om sandhyāyai namaḥ

422. Salutations to Sandhya born from the mind of Brahma and identified with the Supreme Reality; who is properly meditated upon in the act of the twilight devotion as present in the Sun; and who is identified also as one's own Self. (Lalitambika or Tripurasundari, according to Siva-Sakti doctrine, is not different from Brahman the terminal import of Gayatri meditated as Sandhya.)

ॐ द्विजवृन्दनिषेवितायै नमः ४२३

Om dvija-vṛnda-niṣevitāyai namaḥ

423. Salutations to Her whom the community of men, spiritually reborn, adore daily as Sandhya with devotion. (Name 421-423 may be interpreted as the states of waking, dream and deep sleep also.)

ॐ तत्त्वासनायै नमः ४२४

Om tattvā' sanāyai namaḥ

424. Salutations to Her whose Seats called Yoga pithas consist in the Tattvas or substances and agencies existing for the experience of creatures as long as the world lasts.

ॐ तस्मै नमः ४२५

Om tasmai namaḥ

425. Salutations to Her who is everything that is expressed by the pronoun 'that' in each usage of it; for She is present in every cogniton as awareness.

ॐ तुभ्यं नमः ४२६

Om tubhyam namaḥ

426. Salutations to Thee, O Divine Mother, the second person addressed by me as 'Thou'.

ॐ अय्यै नमः ४२७

Om ayyai namaḥ

427. Salutations to Ayi, Sweet and Tender Mother, harbinger of all good prospect.

ॐ पञ्चकोशान्तरस्थितायै नमः ४२८

Om pañca-kośā' ntara-sthitāyai namaḥ

428. Salutations to Her who is present in the core of the five Kosas or sheaths, consisting of Annamaya—nourishment, Pranamaya—energy, Manomaya—mind, Vijnanamaya—cognition,and Anandamaya—bliss; these

embody the Supreme Reality wrongly understood as the Transmigratory Self.

[Lalitambika being of the nature of Supreme Bliss is called Anandasvarupini. The fifth sheath of the Jiva is Anandamaya, and so She may be called the fifth and innermost one. If this is questioned on the ground that the envelop cannot be what is enveloped we may say that She is Parabrahman entailed in the five sheaths as the Inner-most Self. Another alternate meaning given is this: Panchikapuja is an act of devotion in the worship of Sriyantra. It requires five holy formulas and five Deities mutually identical as Mantras and Devatas are not different. They are spoken of as Panchakosas. These are: Srividya taking Bindu in the centre, Paranjyoti, Niskalasambhavi, Ajapa and Matrika the remaining four are worshipped individually and collectively in the order of creation in the chakras. Hence also Sri Lalita becomes present in the Panchakosa. An esoteric meaning also is given to the five Panchikapuja: The five seats are imagined one above the other in the Binduchakra. In each, Lakshmi-panchaka, Kosambapanchaka, Kalpalatapanchaka, Kamadughapanchaka and Ratnambapanchaka are worshipped. These may be taken to represent utmost proximity,(Samya) mingling (Laya), disappearance (Vinasa), annihilation (Atyantabhaava) and oneness (Aikya) stages in the progress of Samadhi from its first to the last stage. Difference between transmigratory Self and Supreme Self remains in the first stage; both are united in the second stage but trace of difference exists; in the third, it disappears: in the fourth difference is no more there prospectively or retrospectively; in the last complete unity results.]

ॐ निःसीममहिम्ने नमः ४२९

Om niḥsīma-mahimne namaḥ

429. Salutations to Her whose greatness has no boundary. (Nissima-mahimne and Nissima-mahimayai are both correct in the dative here.)

ॐ नित्ययौवनायै नमः ४३०

Om nitya-yauvanāyai namaḥ

430. Salutations to Her who is devoid of Rajas at anytime, and hence ever young. (Menstruation is the sign of age, and one without it is ageless.)

ॐ मदशालिन्यै नमः ४३१

Om mada-śālinyai namaḥ

431. Salutations to Her who is radiant with the experience of uncontaminated Bliss.

ॐ मदघूर्णितरक्ताक्ष्यै नमः ४३२

Om mada-ghūrṇita-raktā'kṣyai namaḥ

432. Salutations to Her whose eyes are red and turned within, being averse to external pleasures.

ॐ मदपाटलगण्डभुवे नमः ४३३

Om mada-pāṭala-gaṇḍa-bhuve namaḥ

433. Salutations to Her whose cheeks are decorated with allegator-shaped musk-marks and the Patali flower dangling from the ear tops.

ॐ चन्दनद्रवदिग्धाङ्ग्यै नमः ४३४

Om candana-drava-digdhāṅgyai namaḥ

434. Salutations to Her whose limbs are anointed by fragrant sandal wood ground down to a pasty liquid.

ॐ चाम्पेयकुसुमप्रियायै नमः ४३५

Om cāmpeya-kusuma-priyāyai namaḥ

435. Salutations to Her who likes the flowers of the fragrant Chambaka.

ॐ कुशलायै नमः ४३६

Om kuśalāyai namaḥ

436. Salutations to Her who is dexterous in Her functions like creation and protection of the universe and before whose beauty even moon is ugly. (Sala lexically means moon.)

ॐ कोमलाकारायै नमः ४३७

Om komalā'kārāyai namaḥ

437. Salutations to Her whose form is tender and graceful.

ॐ कुरुकुल्लायै नमः ४३८

Om kuru-kullāyai namaḥ

438. Salutations to Her who is the Deity Kurukulla, presiding over the reservoir of Vimarsa between the ramparts of I-consciousness and mind, in the mystic Sripura or the Diagram of Sriyantra.

ॐ कुलेश्वर्यै नमः ४३९

Om kul'eśvaryai namaḥ

439. Salutations to Her who is the Ruler of the collections of the same kind such as cognizer, cognition and what is cognized, and so forth.

ॐ कुलकुण्डालयायै नमः ४४०

Om kula-kuṇḍā'layāyai namaḥ

440. Salutations to Her who resides in the Bindu or centre of the Muladhara, which may be compared to the narrow opening in the underground stalk of the lotus; and as Kulakudalini remains in a state similar to deep sleep.

ॐ कौलमार्गतत्परसेवितायै नमः ४४१

Om kaula-mārga-tatpara-sevitāyai namaḥ

441. Salutations to Her who is worshipped according to the traditionally accepted mode of offerings, rituals and the rest, handed down with faith and devotion by a chain of preceptors and disciples from generation to generation; or who is worshipped by those who seek Her in the Kaula way, as others worship Her in the Samaya and Misra modes of worship.

ॐ कुमारगणनाथाम्बायै नमः ४४२

Om kumāra-gaṇanāthām'bāyai namaḥ

442. Salutations to Her who is the mother of Kumara and Gananatha.

[A different interpretation of this name is given; Ahankara or egoism first arose from the connection between the Prime Divine person (Vishnu or Siva) and the unmanifest Sakti called Sri or Uma. The rest of creation stemmed from egoism. So Ahankara is called the chief of the troop, personified in Karthikeya or Kumara. Egoism has a host of characteristics, lust, greed, and so forth standing in the way of a seeker's upward spiritual evolution. The Divine Mother binds and punishes these traits of Ahankara. Such a meaning is derived by giving the sense 'host of Ahankara' to the part Kumaragana and 'the ruler who binds and punishes' to the part Nathamba in this name.]

ॐ तुष्ट्यै नमः ४४३

Om tuṣṭyai namaḥ

443. Salutations to Her who is present as contentment in those who are satisfied in life, and is also worshipped under the name Tushti in a certain Temple called Vastresvara.

ॐ पुष्ट्यै नमः ४४४

Om puṣṭyai namaḥ

444. Salutations to Her who is fulness in the prosperous; and worshipped under the name Pushti in the Shrine at Devadaruvana.

ॐ मत्यै नमः ४४५

Om matyai namaḥ

445. Salutations to Her who is Mati, that is discrimination in the wise, restricting them to measure, apportionment, and consideration in respect of enjoyment, and is adored as the deity mati.

ॐ धृत्यै नमः ४४६

Om dhṛtyai namaḥ

446. Salutations to Her who is steadfastness and determination in those who are gifted with these virtues, and who is also worshipped under the name Dhriti in the Shrine at Pindaraka.

ॐ शान्त्यै नमः ४४७

Om śāntyai namaḥ

447. Salutations to Her who is Serenity and confers peace on others; who is also the power of air which purifies man at the fifteenth finger-breadth distance of his nose and which destroys the limiting conditions of Mala and Maya.

ॐ स्वस्तिमत्यै नमः ४४८

Om svasti-matyai namaḥ

448. Salutations to Her who possesses benediction, happiness and well-being; and who is the absolute Reality beyond the manifestations that are only empirically real.

ॐ कान्त्यै नमः ४४९

Om kāntyai namaḥ

449. Salutations to Her who possesses the power of desire; and who is the luminosity that illumines all luminaries.

[The seven names from 443—449 are traits of value cherished by human beings as they are the bases of happiness. These are here identified with the Divine Mother through Her Vibhuti or attribute and glory. The Devimahatmya and the Bhagavadgita contain many instances of such indentifications of Vibhuti.]

ॐ नन्दिन्यै नमः ४५०

Om nandinyai namaḥ

450. Salutations to the greatest Giver of delight; who again in Her aspect of Vishnu Maya took birth as Nanda's daughter; and who is worshipped as Nandini —one of the ten sin-effacing names of Ganges.

ॐ विघ्ननाशिन्यै नमः ४५१

Om vighna-nāśinyai namaḥ

451. Salutations to Her who removes all obstacles in the path of attaining perfect spiritual illumination.

ॐ तेजोवत्यै नमः ४५२

Om tejovatyai namaḥ

452. Salutations to Her whose effulgence is the source of all other lights, being the substrate of the sun and all the rest.

ॐ त्रिनयनायै नमः ४५३

Om tri-nayanāyai namaḥ

453. Salutations to Her who has moon, sun and fire for her three eyes; and also to whom the spiritual aspirant is led by three modes of knowing, namely Holy word, reasoning and perception, expressed in the terms Sravana, Manana, Nididhyasana, or Agama, Anumana and Pratyaksha.

ॐ लोलाक्षीकामरूपिण्यै नमः ४५४

Om lolākṣī-kāma-rūpiṅyai namaḥ

454. Salutations to Her who is present as the sexual affection in ordinary women and who appears to them in the form of love-god; and also who is the presiding deity of desire called Yogiswari.

ॐ मालिन्यै नमः ४५५

Om mālinyai namaḥ

455. Salutations to Her who is called Malini, the Deity representing the garland of fiftyone syllables of the Matrika; and also the river Mandakini.

ॐ हंसिन्यै नमः ४५६

Om haṁsinyai namaḥ

456. Salutations to Her who is in the form of the perpetual holy repetition called Ajapa inaudible to others; and who is one with persons belonging to the

holy order of Paramahamsas. (So' ham Hamsah is the Ajapa and it reverberates in the inhalation and exhalation of every man throughout life.)

ॐ मात्रे नमः ४५७

Om mātre-namaḥ

457. Salutations to Her who is the Creatrix of all that has come to being, the basis of all the mystic formulas and also the seed word of Lakshmi.

ॐ मलयाचलवासिन्यै नमः ४५८

Om malayā'cala-vasinyai namaḥ

458. Salutations to Her who has her residence in the Malaya mountain, and is there called Bhagavati.

ॐ सुमुख्यै नमः ४५९

Om sumukhyai namaḥ

459. Salutations to Her who is most admirably beautiful; for illumination born of supreme Divine Knowledge has enhanced the loveliness of Her face in the highest degree.

ॐ नलिन्यै नमः ४६०

Om nalinyai namaḥ

460. Salutations to Her who is called Nalini because her hands, feet, face and eyes are remindful of the lotus flower, Nalini, to which they are naturally compared; and also because King Nala worshipped her

with unsurpassing devotion identifying himself with Her at heart.

ॐ सुभ्रुवे नमः ४६१

Om subhruve namaḥ

461. Salutations to Her who has fine eyebrows.

ॐ शोभनायै नमः ४६२

Om śobhanāyai namaḥ

462. Salutations to Her who is splendidly graceful and right.

ॐ सुरनायिकायै नमः ४६३

Om sura-nāyikāyai namaḥ

463. Salutations to the Queen who reigns over the gods in supreme glory.

ॐ कालकण्ठ्यै नमः ४६४

Om kāla-kaṅṭhyai namaḥ

464. Salutations to Her whose voice is low and sweet, and who is the consort of Nilakantha Siva.

ॐ कान्तिमत्यै नमः ४६५

Om kānti-matyai namaḥ

465. Salutations to Her who is ever effulgent.

ॐ क्षोभिण्यै नमः ४६६

Om kṣobhiṇyai namaḥ

466. Salutations to Her who incites Primordial Nature and transmigratory souls at the commencement of a new cycle of creation.

ॐ सूक्ष्मरूपिण्यै नमः ४६७

Om sūkṣma-rūpiṇyai namaḥ

467. Salutations to Her who is extremely hard to understand, and who has the most subtle form.

ॐ वज्रेश्वर्यै नमः ४६८

Om vajre'śvaryai namaḥ

468. Salutations to Vajresvari who is the presiding deity of the Jalandhara Seat; and the deity of the sixth Tithi named so.

ॐ वामदेव्यै नमः ४६९

Om vama-devyai namaḥ

469. Salutations to Her who is the counterpart of the God Vamadeva adored by all; and also who is Herself supremely handsome and equally adorable as She is the giver of the excellent fruits of pure acts.

ॐ वयोऽवस्थाविवर्जितायै नमः ४७०

Om vayo'vasthā-vivarjitāyai namaḥ

470. Salutations to Her who is devoid of the different stages of life such as childhood, boyhood, and youth because She is eternally existing.

ॐ सिद्धेश्वर्यै नमः ४७१

Om siddhe'śvaryai namaḥ

471. Salutations to Siddhesvari who is the chosen ideal of Goraksha and other accomplished yogis who worshipped Her under this name in Kasi.

ॐ सिद्धविद्यायै नमः ४७२

Om śiddha-vidyāyai namaḥ

472. Salutations to Her whose holy formula called Srividya is always truthful and so does not need the technical purification according to some view.

ॐ सिद्धमात्रे नमः ४७३

Om siddha-mātre namaḥ

473. Salutations to Her who is the protecting Mother of all seekers of the Divine Reality who wish success in their efforts.

ॐ यशस्विन्यै नमः ४७४

Om yaśasvinyai namaḥ

474. Salutations to Her whose renown is unequalled because of her innumerable and incomparable noble deeds.

ॐ विशुद्धिचक्रनिलयायै नमः ४७५

Om viśuddhi-cakra-nilayāyai namaḥ

475. Salutations to Her who in the form of the Yogini, called Dakini, abides in Visuddhi centre located

in the region at the base of the throat of the worshipper; Visuddhichakra as a luminous lotus, perceptible to the Yogis, has sixteen petals exposing sixteen vowels, with their Bindus, one in each petal.

ॐ आरक्तवर्णायै नमः ४७६

Om ārakta-varṇāyai namaḥ

476. Salutations to Her who, in the Dakini form, possesses the light red colour of the Patali flower.

ॐ त्रिलोचनायै नमः ४७७

Om tri-locanāyai namaḥ

477. Salutations to Her who, as the Dakini, has three eyes.

ॐ खट्वाङ्गादिप्रहरणायै नमः ४७८

Om khaṭvāṅgā' di-praharaṇāyai namaḥ

478. Salutations to Her who, in the same Dakini form, holds and uses weapons, specified as the club, like a bedpost (or a rod with a skull top), sword, trident, and shield respectively in each hand).

ॐ वदनैकसमन्वितायै नमः ४७९

Om vadanaika-samanvitāyai namaḥ

479. Salutations to Dakini who has only one face.

ॐ पायसान्नप्रियायै नमः ४८०

Om pāyasā'nna-priyāyai namaḥ

480. Salutations to the same Deity who likes offerings of milk preparations, specially Paramanna.

ॐ त्वक्स्थायै नमः ४८१

Om tvaksthāyai namaḥ

481. Salutations to Dakini who is the deity having conceit in the tactile faculty of embodied beings.

ॐ पशुलोकभयङ्कर्यै नमः ४८२

Om paśu-loka-bhayaṅ'karyai namaḥ

482. Salutations to Dakini who throws into fear the brutal and ignorant who fail to see the unity underlying the empirical differences perceived, and the true identity of Soul and God.

ॐ अमृतादिमहाशक्तिसंवृतायै नमः ४८३

Om amiṛtā'di-mahā-śakti-samvrtāyai namaḥ

483. Salutations to Her who is surrounded by the great powers, Amrita, Akarshini, Indrani, Isani, Uma, Urdhvakesi, Rudra, Rikara, Likara, Lukara, Ekapada, Aisvaryatmika, Omkara, Aushadhi, Ambika and Akshara respectively seated on each petal of the Visuddhichakra lotus in the clock-wise order.

ॐ डाकिनीश्वर्यै नमः ४८४

Om dākinī'śvaryai namaḥ

484. Salutations to the Divine Ruler named Dakini (described in the nine names 475-483).

Dakini is visualised as follows :—

ग्रीवाकूपे विशुद्धौ नृपदलकमले श्वेतरक्तां त्रिनेत्रां
हस्तैः खट्वाङ्गखड्गौ त्रिशिखमपि महाचर्म संधारयन्तीम् ।
वक्त्रेणैकेन युक्तां पशुजनभयदां पायसान्नैकसक्तां
त्वक्स्थां वन्देऽमृताद्यैः परिवृतवपुषं डाकिनीं वीरवन्द्याम् ॥

ॐ अनाहताब्जनिलयायै नमः ४८५
Om anāhatā'bja-nilayāyai namaḥ

485. Salutations to Her who is in the form of the Yogini called Rakini who abides in the Anahata centre located in the heart of the worshipper which has twelve petals exposing the first twelve consonants.

ॐ श्यामाभायै नमः ४८६
Om śyāmābhāyai namaḥ

486. Salutations to Her who is of dark complexion and appears like a damsel of sixteen years.

ॐ वदनद्वयायै नमः ४८७
Om vadana-dvayāyai namaḥ

487. Salutations to Her who, in the form of Rakini, has two faces.

ॐ दंष्ट्रोज्ज्वलायै नमः ४८८
Om daṁṣṭro'jjvalāyai namaḥ

488. Salutations to Rakini who has shining fangs like that of a boar.

ॐ अक्षमालादिधरायै नमः ४८९

Om akṣa-mālā'di-dharāyai namaḥ

489. Salutations to the same Deity who wears a rosary and weapons.

ॐ रुधिरसंस्थितायै नमः ४९०

Om rudhira-saṁsthitāyai namaḥ

490. Salutations to Rakini who presides over that ingredient of the human body, the blood.

ॐ कालरात्र्यादिशक्त्यौघवृतायै नमः ४९१

Om kāla-rātryādi-śaktyaugha-vṛtāyai namaḥ

491. Salutations to Her who is surrounded by Kaalaraatri and other powers, i. e. Khandita, Gayatri, Ghantaakarshini, Ngarna, Chanda, Chhaaya, Jaya, Jhankaarini, Jnaanarupa, Tankahasta and Thankaarini exposed on the twelve petals of the lotus.

ॐ स्निग्धौदनप्रियायै नमः ४९२

Om snigdha'udana-priyāyai namaḥ

492. Salutations to Her who likes offering of food prepared in ghee called ghee-rice.

ॐ महावीरेन्द्रवरदायै नमः ४९३

Om mahā-vīrendra-varadāyai namaḥ

493. Salutations to Her who granted boons to Mahavira (Prahlada) and Indra when they were exhaus-

ted in battle and prayed for help; or who blesses highly eligible aspirants with supreme illumination.

ॐ राकिण्यम्बास्वरूपिण्यै नमः ४९४

Om rākiṇy'ambā-svarūpinyai namaḥ

494. Salutations to the Mother who appears in the form of Rakini (described in the nine names 485-493).

Rakini is visualised as follows:—

हृत्पद्मे भानुपत्रे द्विवदनलसितां दंष्ट्रिणीं श्यामवर्णा
मक्षं शूलं कपालं डमरुमपि भुजैर्धारयन्तीं त्रिनेत्राम् ।
रक्तस्थां कालरात्रिप्रभृतिपरिवृतां स्निग्धभक्तैकसक्तां
श्रीमद्वीरेन्द्रवन्द्यामभिमतफलदां राकिनीं भावयामः ॥

ॐ मणिपूराब्जनिलयायै नमः ४९५

Om maṇipūrā'bja-nilayāyai namaḥ

495. Salutations to Her who, in the form of the Yogini named Lakini, abides in the Manipura Centre located at the navel of the worshipper, the lotus of which has ten petals exposing ten syllables in each petal.

ॐ वदनत्रयसंयुतायै नमः ४९६

Om vadana-traya-saṁyutāyai namaḥ

496. Salutations to Her who has three faces.

ॐ वज्रादिकायुधोपेतायै नमः ४९७

Om vajrā'dikā'yudho' petāyai namaḥ

497. Salutations to Her who holds and uses weapons specified as Vajra, Sakti and Danda, in the three hands, and the Abhaya pose in the fourth.

ॐ डामर्यादिभिरावृतायै नमः ४९८

Om dāmaryā'dibhir āvṛtāyai namaḥ

498. Salutations to Her who is surrounded by the Powers:—Daamari, Dhankaarani, Naarna, Tamasi, Sthaanvi, Daakshayani, Dhaatri, Naari, Parvati, Phatkaarani.

ॐ रक्तवर्णायै नमः ४९९

Om rakta-varṇāyai namaḥ

499. Salutations to Her who has the deep-red colour of sunset clouds.

ॐ मांसनिष्ठायै नमः ५००

Om māṁsa-niṣṭhāyai namaḥ

500. Salutations to Her who presides over the bodily ingredient, flesh.

ॐ गुडान्नप्रीतमानसायै नमः ५०१

Om guḍā'nna-prīta-mānasāyai namaḥ

501. Salutations to Her who has a liking for sweet preparations made of treacle.

ॐ समस्तभक्तसुखदायै नमः ५०२

Om samasta-bhakta-sukhadāyai namaḥ

502. Salutations to Her who bestows happiness on all who are devoted to any aspect of the Divine.

ॐ लाकिन्यम्बास्वरूपिण्यै नमः ५०३

Om lākiny'ambā-svarūpiṇyai namaḥ

503. Salutations to the Mother who appears in the form of Lakini (described in the nine names 494-502).

Lakini is visualised as follows:—

दिक्पत्रे नाभिपद्मे त्रिवदनविलसद्दंष्ट्रिणीं रक्तवर्णां
शक्तिं दंभोलिदण्डाव भयममपि भुजैर्धारयन्तीं महोग्राम् ।
डामर्याद्यैः परीतां पशुजनभयदां मांसधात्वेकनिष्ठां
गौडान्नासक्तचित्तां सकलसुखकरीं लाकिनीं भावयामः ॥

ॐ स्वाधिष्ठानाम्बुजगतायै नमः ५०४

Om svādhiṣṭhānā'mbuja-gatāyai namaḥ

504. Salutations to Her who, in the form of the Yogini called Kakini, abides in the Svadhisthana the six petalled lotus at the base of the sexual organ, above Muladhara and below the navel, with six letters Ba to La with Bindu, on each petal exposed in order.

ॐ चतुर्वक्त्रमनोहरायै नमः ५०५

Om catur-vaktra-manoharāyai namaḥ

505. Salutations to Her who is attractive and has four faces.

ॐ शूलाद्यायुधसम्पन्नायै नमः ५०६

Om śūlādy'āyudha-sampannāyai namaḥ

506. Salutations to Her who has four weapons in Her four hands—a trident, a noose, a skull and an elephant-hook.

ॐ पीतवर्णायै नमः ५०७

Om pīta-varṇāyai namaḥ

507. Salutations to Her who is yellow in hue—that is of golden colour.

ॐ अतिगर्वितायै नमः ५०८

Om ati-garvitāyai namaḥ

508. Salutations to Her who is very proud of Her beauty and other qualities.

ॐ मेदोनिष्ठायै नमः ५०९

Om medo-niṣṭhāyai namaḥ

509. Salutations to Her who presides over that ingredient of the body called Medas, or fat, which is supposed to excite pride.

ॐ मधुप्रितायै नमः ५१०

Om madhu-pritāyai namaḥ

510. Salutations to Her who likes offerings of honey.

ॐ बन्धिन्यादिसमन्वितायै नमः ५११

Om bandhiny'ādi-samanvitāyai namaḥ

511. Salutations to Her who has the following of energetic female warriors, or Saktis, called Bandhini, Bhadrakali, Mahamaya, Yasasvini, Raka and Lamboshthi.

ॐ दध्यन्नासक्तहृदयायै नमः ५१२

Om dadhy'annāsakta-hṛdayāyai namaḥ

512. Salutations to Her whose heart delights to accept offerings of food mixed with curds.

ॐ काकिनीरूपधारिण्यै नमः ५१३

Om kākinī-rūpa-dhāriṇyai namaḥ

513. Salutations to the Mother who appears in the form of Kakini (described in the nine names from 504—512).

Kakini is visualised as follows .—

स्वाधिष्ठानाख्यपद्मे रसदललसिते वेदवक्त्रां त्रिनेत्रां
हस्ताभ्यां धारयन्तीं त्रिशिखगुणकपालाङ्कुशान्यात्तगर्वाम् ।
मेदोधातुप्रतिष्ठामलिमदमुदितां बन्धिनीमुख्ययुक्तां
पीतां दध्योदनेष्टामभिमतफलदां काकिनीं भावयामः ॥

ॐ मूलाधाराम्बुजारूढायै नमः ५१४

Om mūla'dhārā'mbujārūḍhāyai namaḥ

514. Salutations to Her who, in the form of the Yogini called Sakini, has ascended to the Muladhara lotus of four petals situated in the region between the sexual organ and the anus—the four petals exposing four syllables from Va to Sa with Bindu.

ॐ पञ्चवक्त्रायै नमः ५१५

Om pañca-vaktrāyai namaḥ

515. Salutations to Her who has five faces.

ॐ अस्थिसंस्थितायै नमः ५१६

Om asthi-saṁsthitāyai namaḥ

516. Salutations to Her who presides over the bones in the body.

ॐ अङ्कुशादिप्रहरणायै नमः ५१७

Om aṅkuśā'di-praharaṇāyai namaḥ

517. Salutations to Her who has the elephant-hook, lotus, book and the finger-sign called Jnana-mudra in Her four hands.

ॐ वरदादिनिषेवितायै नमः ५१८

Om varadā'di-niṣevitāyai namaḥ

518. Salutations to Her who is attended upon by Varada, Sri, Shanda and Sarasvati, Her four Saktis.

ॐ मुद्गौदनासक्तचित्तायै नमः ५१९

Om mudga'udanā'sakta-cittāyai namaḥ

519. Salutations to Her who loves to receive the offering of cooked rice mixed with pulse.

ॐ साकिन्यम्बास्वरूपिण्यै नमः ५२०

Om sākiny'ambā-svarūpiṇyai namaḥ

520. Salutations to the Mother who appears in the form of Sakini (described in the six names from 514 – 519).

Sakini is visualised as follows:—

मूलाधारस्थपद्मे श्रुतिदललसिते पञ्चवक्त्रां त्रिनेत्रां
धूम्राभामस्थिसंस्थां सृणिमपि कमलं पुस्तकं ज्ञानमुद्रा न् ।
बिभ्राणां बाहुदण्डैः सुललितवरदापूर्वशक्त्या वृतां तां
मुद्गान्नासक्तचित्तां मधुमदमुदितां साकिनीं भावयमः ॥

ॐ आज्ञाचक्राब्जनिलयायै नमः ५२१

Om ājñā-cakrābja-nilayāyai namaḥ

521. Salutations to Her who, in the form of the Yogini called Hakini, abides in the Ajna centre of the worshipper which has two petals, exposing two Syllables Ha and Ksha, located between the eyebrows.

ॐ शुक्लवर्णायै नमः ५२२

Om śukla-varṇāyai namaḥ

522. Salutations to Her who is spotless white in complexion.

ॐ षडाननायै नमः ५२३

Om ṣad-ānanāyai namaḥ

523. Salutations to Her who has six faces.

ॐ मज्जासंस्थायै नमः ५२४

Om majjā-saṁsthāyai namaḥ

524. Salutations to Her who presides over the ingredient of the body called marrow found inside the bone and flesh.

ॐ हंसवतीमुख्यशक्तिसमन्विताये नमः ५२५

Om haṁsa-vatī-mukhya-śakti-samanvitāyai namaḥ

525. Salutations to Her who is attended by Saktis, Hamsavati and Kshamaavati.

ॐ हरिद्रान्नैकरसिकायै नमः ५२६

Om haridrā' nnaika-rasikāyai namaḥ

526. Salutations to Her who has much liking for food prepared with the flavouring of turmeric or saffron.

ॐ हाकिनीरूपधारिण्यै नमः ५२७

Om hākinī-rūpa-dhāriṇyai namaḥ

527. Salutations to the Mother who appears in the form of Hakini (described in the six names from 521 – 527).

Hakini is visualised as follows:—

भ्रूमध्ये बिन्दुपद्मे दलयुगकलिते शुक्लवर्णां कराब्जै-
र्बिभ्राणां ज्ञानमुद्रां डमरुकममलामक्षमालां कपालम् ।
षट् चक्राधारमध्यां त्रिनयनलसितां हंसवत्यादियुक्तां
हारिद्रान्नैकसक्तां सकलसुखकरीं हाकिनीं भावयामः ॥

ॐ सहस्रदलपद्मस्थायै नमः ५२८

Om sahasra-dala-padmasthāyai namaḥ

528. Salutations to Her who, in the form of the Yogini called Yakini, abides in the Sahasrara centre of the worshipper which has a thousand (innumerable) petals located in the skull above the other six centres.

ॐ सर्ववर्णोपशोभितायै नमः ५२९

Om sarva-varṇo' paśobhitāyai namaḥ

529. Salutations to Her who shines with all colours as a variegated Deity; or who is surrounded by the fifty deities representing the fifty mystic Syllables of the alphabet called Matrika taken to be one hundred by position in the serial and reverse order, multiplied by ten seats for each, resulting in one thousand, corresponding to one thousand petals.

ॐ सर्वायुधधरायै नमः ५३०

Om sarvā' yudha-dharāyai namaḥ

530. Salutations to Her who holds and uses every kind of weapon described above, besides others.

ॐ शुक्रसंस्थितायै नमः ५३१

Om śukla-saṁsthitāyai namaḥ

531. Salutations to Her who presides over the vital fluid; or the deity meditated upon at the time of generation.

ॐ सर्वतोमुख्यै नमः ५३२

Om sarvato' mukhyai namaḥ

532. Salutations to Her who faces in every direction, and so to whom nothing is behind Herself; or there is no place where whose faces are not present.

ॐ सर्वौदनप्रीतचित्तायै नमः ५३३

Om sarva' udana-prīta-cittāyai namaḥ

533. Salutations to Her who is pleased in mind with the offering of all kinds of food described above and others besides, She being the Mother of all creatures.

ॐ याकिन्यम्बास्वरूपिण्यै नमः ५३४

Om yākiny' ambā-svarūpiṇyai namaḥ

534. Salutations to the Mother who appears in the form of Yakini (described in the six names from 528-533).

Yakini is visualised as follows :—

मुण्डव्योमस्थपद्मे दशशतदलके कर्णिकाचन्द्रसंस्थां
रेतोनिष्ठां समस्तायुधकलितकरां सर्वतोवक्त्रपद्माम् ।
आदिक्षान्तार्णशक्तिप्रकटपरिवृतां सर्ववर्णां भवानीं
सर्वान्नासक्तचित्तां परशिवरसिकां याकिनीं भावयाम ॥

ॐ स्वाहायै नमः ५३५

Om svāhāyai namaḥ

535. Salutations to Her who is Svaahaa, the Sakti of Agni and the mother of Kartikeya; and also the import of the indeclinable word Svaahaa uttered when an oblation is offered in the sacrificial fire intended for a Deity.

ॐ स्वधायै नमः ५३६

Om svadhāyai namaḥ

536. Salutations to Her who is the deity Svadhaa, this name being uttered when oblations are offered to deceased ancestors or manes.

[The two Vedic words in 535 and 536 as well as Shraushat, Vaushat and Vashat, are indeclinables used as exclamations while invoking the Deities to whom oblations are offered in the Vedic sacrifices. Name 536 is the word particularly used when the Pitris (manes) are the recipients. Here they denote the Divine Mother in the feminine form and, not as an indeclinable. As such the dative forms are Svaahaayai and Svadhaayai; when the Mother is meditated upon as the Supreme Reality that is Brahman the words are simply used in the undeclined form. The seekers of Release use these words in worship merely as Svaahaa Namah and Svadhaa Namah.]

ॐ अमत्यै नमः ५३७

Om amatyai namaḥ

537. Salutations to Her who is the source of insentient creation (Prakriti) and who is also the process of knowing—Amati = matter or not spirit; in Vedic Amati = Knowledge.

ॐ मेधायै नमः ५३८

Om medhāyai namaḥ

538. Salutations to Her who has become the retentive memory preserving the Vedas and other teachings.

ॐ श्रुत्यै नमः ५३९

Om śrutyai namaḥ

539. Salutations to Her whose forms are Rik, Yajus, Saman and Atharvana.

[Names 537 to 540 may be linked in this way; Amati stands for the primordial matter in which intelligence is not expressed. That evolves into Medha or intelligence capable of knowing and remembering. This Medha in turn grasps and retains knowledge in the form of holy learning called Sruti and traditional wisdom; Smriti is the corollary of Sruti and it is also learned by listening and remembering. The Divine Mother's power should be seen manifest in all these and all should be honoured as such]

ॐ स्मृत्यै नमः ५४०

Om smṛtyai namaḥ

540. Salutations to Her who is in the form of the traditional codes of Manu and the like; or who is the power of remembering belonging to the mind.

ॐ अनुत्तमायै नमः ५४१

Om anuttamāyai namaḥ

541. Salutations to Her in relation to whom no one else could be thought superior, and also whose power and knowledge is never derived from any other source.

ॐ पुण्यकीर्त्यै नमः ५४२

Om puṇya-kīrtyai namaḥ

542. Salutations to Her whose glory purifies and elevates Her devotees who remember and narrate its greatness.

ॐ पुण्यलभ्यायै नमः ५४३

Om puṇya-labhyāyai namaḥ

543. Salutations to Her who is attained only through Her grace resulting from the merit earned by austerities and holy wisdom.

ॐ पुण्यश्रवणकीर्तनायै नमः ५४४

Om puṇya-śravaṇa-kirtanāyai namaḥ

544. Salutations to Her whose acts and achievements described in words, confer holy merit when they are narrated, or listened to, with a devout heart.

ॐ पुलोमजार्चितायै नमः ५४५

Om pulomajā'rcitayai namaḥ

545. Salutations to Her who was worshipped with flowers and offerings by Indra's wife, Pulomaja, after getting herself initiated by her Guru into the mantra of the Divine Mother for the purpose of retrieving the heavenly kingdom which Indra had to vacate in favour of Nahusha for a period.

ॐ बन्धमोचन्यै नमः ५४६

Om bandha-mocanyai namaḥ

546. Salutations to Her who sets free all those who are bound and confined by the bondage of Samsara,

who are kept in captivity by the enemy, or imprisoned by the more powerful, as illustrated by the story of Aniruddha, Ekavali and the rest.

ॐ बर्बरालकायै नमः ५४७

Om barbarā'lakāyai namaḥ

547. Salutations to Her who has curly, or wavy hair.

[This name is repeated as Bandhuraalakaa or Barbaraa-lakaa. Bhaskararya prefers the latter. Hence both are translated, though only one is retained in the Namavali.]

ॐ विमर्शरूपिण्यै नमः ५४८

Om vimarśa-rūpiṇyai namaḥ

548. Salutations to Her who is of the nature of the 'I', or Self, experiencing by Itself; or the non-relational immediate awareness of 'I'.

[Prakasa and Vimarsa are two key-words in the Siva-Sakti doctrine. Roughly these terms may be translated as 'luminosity' and 'reflection'. Coalescence of these two into an undivided unity makes the Highest Reality in the Samarasa doctrine of Tripuravidya as well as in the Spanda Pratyabhijna doctrine of Sivaadvaita. Here Siva and Sakti are not two separate principles like Prakriti and Purusha. When the Siva principle has nothing to reflect upon, that state is distinguished as Prakasa. Siva is then Pure Consciousness unrelated to anything else. This state may be compared to that of a person who is neither married nor has offsprings, but has the capacity to be a father. Productive capacity is then

completely latent in him just as a tree is completely hidden in the seed. In no way the capacity is different from the person who possesses it. But when the capacity produces a change, and the person becomes a father, by that circumstance, he does not really differ from what he was, although he has made himself many. The capacity, or power of Vimarsa, is present in Siva always. Vimarsa is a Sphurana, or a throb, which starts itself into an awareness and becomes displayed. When this flash of Vimarsa takes place in the Pure Consciousness, apparently a change is made in It, and creation, sustentation, dissolution, bondage, and release from bondage, proceed in the form of a Cycle. Although the power of Vimarsa is always present in Siva, even as a capacity is present in the person who can use it, it is aroused only when it becomes active as Spanda, or an oscillating flow. The Divine Mother, or God of common parlance, is responsible for the display and withdrawal of this universe unfolding in Cyclic form. Prakasa and Vimarsa are not different; they form a single unity; still they are distinguished as male and female in One, as Sivaa, or Siva, usually noted as Sivakaama and Sivakaamasundari. Siva and Sakti are distinguished as attribute and substance, substance and shadow, object and its movement, sun and sunlight, gold and ornament, and the like. Perhaps the aptest example is Naama and Rupa, word and what is signified by the word, or sentence and what is implied by the sentence. These two are inter-dependent and cannot be thought of as separate existences. The Sakta doctrine states that the word is the Divine Mother in the form of Vimarsa and what is denoted by it is Siva in the form of Prakasa. Stressing the Vimarsa aspect of this scheme the Supreme Mother is here adored by the name Vimarsa.]

ॐ विद्यायै नमः ५४९

Om vidyāyai namaḥ

549. Salutations to Her who is not different from the knowledge that brings about liberation from Samsara; or according to the Saiva doctrine, who is one of the sheaths of Maya, wearing which Siva becomes the limited Jiva, who subsequently regains his omniscience with the help of knowledge and action here particularised as Vidya.

ॐ वियदादिजगत्प्रसुवे नमः ५५०

Om viyad'ādi-jagat-prasuve namaḥ

550. Salutations to Her who has given birth to ether and the entire creation proceeding from it, Herself being the Atman-Brahman Reality that is the source of ether and all its evolvents, according to the Taittiriya Upanishad.

ॐ सर्वव्याधिप्रशमन्यै नमः ५५१

Om sarva-vyādhi-praśamanyai namaḥ

551. Salutations to Her who cures each and every disease to which creatures are subject.

ॐ सर्वमृत्युनिवारिण्यै नमः ५५२

Om sarva-mṛtyu-nivāriṇyai namaḥ

552. Salutations to Her who wards off natural and accidental death.

ॐ अग्रगण्यायै नमः ५५३

Om agra-gaṇyāyai namaḥ

553. Salutations to Her who is fit to be counted as the Prime, being the cause of all and also the foremost in every respect.

ॐ अचिन्त्यरूपायै नमः ५५४

Om acintya-rūpāyai namaḥ

554. Salutations to Her whose nature is beyond mental conception as she is unrelated to qualities.

ॐ कलिकल्मषनाशिन्यै नमः ५५५

Om kali-kalmaṣa-nāśinyai namaḥ

555. Salutations to Her who puts an end to the sins that easily accrue to man (in this degenerate age) by supplying them with the potent antidote consisting in the remembrance and reciting of Her holy names.

ॐ कात्यायन्यै नमः ५५६

Om kātyāyanyai namaḥ

556. Salutations to Her who is the sum total of the light of all the Deities designated by the name Katyayani and who also presides over the Odyana Pitha–those presiding over the Pithas at Kamarupa, Purnagiri and Jalandhara being Kaamakhya, Purnesvari and Chandi respectively.

ॐ कालहन्त्र्यै नमः ५५७

Om kāla-hantryai namaḥ

557. Salutations to Her who puts an end to Time the killer of all.

ॐ कमलाक्षनिषेवितायै नमः ५५८

Om kamalākṣa-niṣevitāyai namaḥ

558. Salutations to Her in whose worship and service Vishnu, having wide lotus-eyes, is always engaged delightfully.

ॐ ताम्बूलपूरितमुख्यै नमः ५५९

Om tāmbūla-pūrita-mukhyai namaḥ

559. Salutations to Her who has Her mouth filled with fragrant chewing betel, even as a noble mother has when her tasks are over and she is watching her dependants silently and gracefully in a state of ease.

ॐ दाडिमीकुसुमप्रभायै नमः ५६०

Om dadimī-kusuma-prabhāyai namaḥ

560. Salutations to Her who shines like a pomegranate flower.

ॐ मृगाक्ष्यै नमः ५६१

Om mṛgākṣyai namaḥ

561. Salutations to Her whose eyes are like those of a fawn.

ॐ मोहिन्यै नमः ५६२

Om mohinyai namaḥ

562. Salutations to Her who is of enthralling beauty; and who took the fascinating form of Mohini when Vishnu meditated upon Her identifying with Herself and took that form. (This occurred on the occasion of the churning of the milky ocean for the benefit of the gods.)

ॐ मुख्यायै नमः ५६३

Om mukhyāyai namaḥ

563. Salutations to Her who is described as Mukhya Prana or Hiranyagarbha (the First Born) according to the Vedas.

ॐ मृडान्यै नमः ५६४

Om mṛdānyai namaḥ

564. Salutations to the consort of Mrida—the preponderatingly Sattva aspect of Paramasiva in which He grants happiness to creatures.

ॐ मित्ररूपिण्यै नमः ५६५

Om mitra-rūpiṇyai namaḥ

565. Salutations to Her who takes the form of the friend, and who also shines as the twelve Suns, appearing in the twelve months of the year.

ॐ नित्यतृप्तायै नमः ५६६

Om nitya-tṛytāyai namaḥ

566. Salutations to Her who is eternally happy and contented as She is immersed in Her own true nature of bliss (Vide 386).

ॐ भक्तनिधये नमः ५६७

Om bhakta-nidhaye namaḥ

567. Salutations to Her who is a veritable treasure trove to Her devotees, fulfilling their desires in time.

ॐ नियन्त्र्यै नमः ५६८

Om niyantryai namaḥ

568. Salutations to Her who guides and controls the universe.

ॐ निखिलेश्वर्यै नमः ५६९

Om nikhile' śvaryai namaḥ

569. Salutations to Her who is the supreme and independent Ruler of all that exists.

ॐ मैत्र्यादिवासनालभ्यायै नमः ५७०

Om maitryā'di-vāsanā-labhyāyai namaḥ

570. Salutations to Her who is attained only by the cultivation of proper dispositions: these are:— 1) an aspirant desiring to realise the Divine must be friendly to those who are happy, 2) compassionate to those who are in distress, 3) delighted in the company of the meritorious and 4) indifferent to those who are sinners—Maitri, Karuna, Mudita and Upeksa.

ॐ महाप्रलयसाक्षिण्यै नमः ५७१

Om mahā-pralaya-sākṣiṇyai namaḥ

571. Salutations to Her who is the Witness of the great universal dissolution, when Mahesvara performs

His violent dance, and the entire world and all gods disappear into their cause.

[It is said that at this juncture Mahesvara alone survives and the Divine Mother is the witness to it. On this ground She is spoken of as the only one Suvaasini, (a woman never separated from her husband) and it is Her power of this unswerving holy companionship that gave Mahesvara the power to out-live the dissolution . Note in this connection 'Sivaa Rudrasya Bheshaji' in *Sri Rudra-prasna*]

ॐ परायै शक्त्यै नमः ५७२

Om parāyai ṣaktyai namaḥ

572. Salutations to Paraa Sakti, the Supreme Power, Supreme, being the power of Paramasiva; or who is the final ingredient of the body. (Skin, blood, flesh, fat and bones are from Sakti, and marrow, semen, breath and life are from Siva; these nine ingredients of the body are completed by Paraa Sakti, the tenth element, according to the Tantras. All that exists has a power, their total is Supreme Power.)

ॐ परायै निष्ठायै नमः ५७३

Om parāyai niṣṭhāyai namaḥ

573. Salutations to Her who is the Supreme End, consisting in the intuitive knowledge of Brahman that is attained as a result of following holy scriptures, instructions from an adept, and reasoning based on the scriptures; and Nishtha is also known as 'Established Self-realization' in which no duality is experienced and

all that exists is always perceived as the Self by practice and reflection terminating in the Conscious Luminosity which consumes the world and its activities.

ॐ प्रज्ञानघनरूपिण्यै नमः ५७४

Om prajñāna-ghana-rūpiṇyai namaḥ

574. Salutations to Her who is Pure Consciousness, complete, independent and unrelated to nescience at anytime, even as a solid salt-lump unmixed with anything foreign to it and of one taste every bit.

ॐ माध्वीपानालसायै नमः ५७५

Om mādhvi-pānā'lasāyai namaḥ

575. Salutations to Her who is calm and cool being perfectly introvert just as a person intoxicated fully with fermented grape juice.

ॐ मत्तायै नमः ५७६

Om mattāyai namaḥ

576. Salutations to Her who is the Ego-Consciousness of Paramasiva (Mat > Asmat = I; Ta = state; Matta = state of I).

ॐ मातृकावर्णरूपिण्यै नमः ५७७

Om mātṛkā-varṇa-rūpiṇyai namaḥ

577. Salutations to Her who is in the form of the phonemes of the divinely inspired holy Sanskrit language and every other speech.

[Varnas, or phonemes of a language form the basis of speech. According to the Sakta Tantras there are fiftyone Varnas in Sanskrit which they designate as Matrika or Varnamatrika. They are usually counted as the sixteen vowels, thirty-three consonants, the cerebral La and the conjunct sound Ksha. Of these only forty-eight are accepted by grammarians as phonemes. The remaining three belong to the Mantra-sastra, which teaches that the Divine Mother as the Word is embodied by these fifty-one sounds. The Sakta doctrine sometimes says that these Matrikas have different colours and these colours are Her form. Sometimes it is said all the Varnas are of white colour. From the first view, the vowels are of smoke colour, first twelve consonants are of saffron colour, next ten are of white colour, following five of red colour, the five letters that then come are of golden colour and the remaining three are of lightning colour. Another Tantra tells that all the vowels are crystal-like, first twenty-five consonants are of coral colour, next nine yellow, and the last one red. It is the Divine Mother, any way, that gives colour to these Mantra letters, The letter 'a' stands for Siva and 'ha' stands for Sakti. All the fifty-one letters are subsumed under this symbol 'aha'. So this form Aham is the denoter of the Supreme Reality. It has already been stated that Siva is the Vachya and sakti is the Vachaka, the denoted and the denoter. All the letters together is also called Akshamaala or the garland of the Varnas from 'a' to 'ksha'; and so the Divine Mother is called Sabdabrahma or Matrika-varna-rupini. She is Akshamaalaa, as she is the creator of all speech through the Varnas. At the same time She is transcendent as Paramasiva. The fifty-one Varnas are represented in the Srichakra in three different

ways as Kailasaprastara, Meruprastara and Bhuprastara. The identity of the Divine Mother, Srichakra and Varnamala is a cardinal point in this discipline of Lalita worship.]

ॐ महाकैलासनिलयायै नमः ५७८

Om mahā-kailāsa-nilayāyai namaḥ

578. Salutations to Her whose abode is the great and venerable Kailasa which is far beyond what is ordinarily known as Kailasa; Mahakailasa is sometimes identified with Bindu in the Sahasrara where the Lord of the lords presides.

ॐ मृणालमृदुदोर्लतायै नमः ५७९

Om mṛṇāla-mṛdu-dor-latāyai namaḥ

579. Salutations to Her whose arms are smooth like the fibre of the lotus stalk.

ॐ महनीयायै नमः ५८०

Om mahanīyāyai namaḥ

580. Salutations to Her who is considered worthy of the highest worship by those whom the whole world worships.

ॐ दयामूर्त्यै नमः ५८१

Om dayā-mūrtyai namaḥ

581. Salutations to Her who is the embodiment of compassion.

ॐ महासाम्राज्यशालिन्यै नमः ५८२

Om mahā-sāmrājya-śālinyai namaḥ

582. Salutations to Her who is resplendent, being the possessor of the wide empire of Mahakailasa, unthinkable for even emperors of the earth.

[The adjectival affix Mahaa, meaning Supremely venerable and great, in the Name 78, 81, 209, 210, 220, 222, 225 229, 234, 582 and the like, specially denote the supremacy of the Divine Mother as the Paradevata.]

ॐ आत्मविद्यायै नमः ५८३

Om ātma-vidyāyai namaḥ

583. Salutations to Her who is identical with Atmavidya, or realisation of the Self as the Highest Divine Reality.

ॐ महाविद्यायै नमः ५८४

Om mahā-vidyāyai namaḥ

584. Salutations to Her who is the most sublime wisdom denoted above as Atmavidya; who is the sublime Vidya which removes all obstacles; and who is also the Vanadurga called Mahavidya.

ॐ श्रीविद्यायै नमः ५८५

Om śrī vidyāyai namaḥ

585. Salutations to Her who is Srividya having the formation of fifteen syllables. [Yajnavidya(sacrificial knowledge) Mahavidya (meditation) Guhyavidya (mystic knowledge) and Atmavidya (Self-realization) culminate in Srividya of the Divine Mother.]

ॐ कामसेवितायै नमः ५८६

Om kāma-sevitāyai namaḥ

586. Salutations to Her who was meditated upon by the love god Manmatha who attained Srividya—the Divine Mother was worshipped by him successfully, establishing a tradition of that mode of devotion.

ॐ श्रीषोडशाक्षरीविद्यायै नमः ५८७

Om śrī-ṣoḍaśākṣarī-vidyāyai namaḥ

587. Salutations to Her who is in the form of the sixteen-syllabled holy formula which is got by adding the Bija letter Sri to the Srividya-Mantra.

ॐ त्रिकूटायै नमः ५८८

Om trikūṭāyai namaḥ

588. Salutations to Her from whom proceed the divine triad Brahma, Vishnu and Isvara; Jagrad, Svapna and Sushupti; the three segments of the Srividya, the three worlds, and the three important Seats or Pithas.

ॐ कामकोटिकायै नमः ५८९

Om kāma-koṭikāyai namaḥ

589. Salutations to Her to whom Paramasiva is a mode, as She is not different from Parabrahman, the harmony of Siva and Sakti.

ॐ कटाक्षकिङ्करीभूतकमलाकोटिसेवितायै नमः ५९०

Om kaṭākṣa-kiṇkarī-bhūta-kamalā-koti sevitāyai namaḥ

590. Salutations to Her on whom a hundred thousand goddesses of wealth and beauty always attend carefully, awaiting commands given by mere side-glance.

ॐ शिरःस्थितायै नमः ५९१

Om śiraḥ-sthitāyai namaḥ

591. Salutations to Her who resides in the head (i. e. Sahasraara) of the worshipping devotee becoming his or her Guru. (Pasupati through Avidya binds souls to Samsara and by appearing as Guru releases them from it; hence Himself is the Guru.)

ॐ चन्द्रनिभायै नमः ५९२

Om candra-nibhāyai namaḥ

592. Salutations to Her who is brilliant as the Moon, residing below the Brahmarandhra as the third segment of Srividya.

ॐ भालस्थायै नमः ५९३

Om bhālasthāyai namaḥ

593. Salutations to Her who resides as the Bindu of the Mantra, Hrillekha, meditated in the forehead.

ॐ इन्द्रधनुष्प्रभायै नमः ५९४

Om indra-dhanūṣ-prabhāyai namaḥ

594. Salutations to Her who shines in the colours of the rainbow; that is to say, She is appearing as the lunar digit above the Bindu.

ॐ हृदयस्थायै नमः ५९५

Om hṛdayasthāyai namaḥ

595. Salutations to Her who resides in the heart of the devotee as the object of his meditation; who resides in the heart of Paramesvara as the source of the Upanishads and as their subject; or who resides in every heart as the seed of the entire world.

ॐ रविप्रख्यायै नमः ५९६

Om ravi-prakhyāyai namaḥ

596. Salutations to Her who is shining as the Sun in the heart, representing the second segment of the Srividya.

ॐ त्रिकोणान्तरदीपिकायै नमः ५९७

Om tri-koṇā'ntara-dīpikāyai namaḥ

597. Salutations to Her who resides in the sphere of Fire located in the centre of Muladhara, identified with the triangle in it, as the first segment of Srividya.

ॐ दाक्षायण्यै नमः ५९८

Om dākṣāyaṇyai namaḥ

598. Salutations to Her who is the daughter of Daksha, and who has also assumed the form of the sacrificial rite called Daakshaayana, performed by the repetition of Darsapurnamaasa-yajna.

ॐ दैत्यहन्त्र्यै नमः ५९९

Om daitya-hantryai namaḥ

599. Salutations to Her who is in the habit of destroying demons like Bhanda.

ॐ दक्षयज्ञविनाशिन्यै नमः ६००

Om dakṣa-yajña-vināśinyai namaḥ

600. Salutations to Her who is the destroyer of the sacrifice of Daksha for the sake of Siva. (See 833, Note).

ॐ दरान्दोलितदीर्घाक्ष्यै नमः ६०१

Om darā'ndolita-dīrghā'kṣyai namaḥ

601. Salutations to Her who drives out all fear by a mere glance of Her shapely, elongated eyes that are tremulous on account of mercy.

ॐ दरहासोज्ज्वलन्मुख्यै नमः ६०२

Om dara-hāsojjvalan-mukhyai namaḥ

602. Salutations to Her whose face is lighted up by a gentle smile.

ॐ गुरुमूर्त्यै नमः ६०३

Om guru-mūrtyai namaḥ

603. Salutations to Her who is embodied as one's own Guru, and who it is that inspires the highest respect due to any Divine form.

ॐ गुणनिधये नमः ६०४

Om guṇa-nidhaye namaḥ

604. Salutations to Her who is embodied and treasured in innumerable ways by different combinations of the Gunas: Sattva, Rajas and Tamas.

ॐ गोमात्रे नमः ६०५

Om go-mātre namaḥ

605. Salutations to Her who is the birth-place of radiance, thunderbolt, moon, earth, water, quarters, fire and truth, and who is also the mother of speech — all these being denoted by the word 'Go'.

ॐ गुहजन्मभुवे नमः ६०६

Om guha-janma-bhuve namaḥ

606. Salutations to Her from whom living beings enveloped in ignorance spring up like sparks of fire in a blaze; and who is also the mother of Kartikeya.

ॐ देवेश्यै नमः ६०७

Om deveśyai namaḥ

607. Salutations to Her who is the Ruler of Gods like Brahma, Indra and the rest.

ॐ दण्डनीतिस्थायै नमः ६०८

Om daṇḍa-nītisthāyai namaḥ

608. Salutations to Her who is present in the moral and legal principles of government and administration enforced for the maintenance of righteous life.

ॐ दहराकाशरूपिण्यै नमः ६०९

Om daharā'kāśa-rūpiṇyai namaḥ

609. Salutations to Her, the Self present as the subtle ether, in the heart of man.

ॐ प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजितायै नमः ६१०

Om pratipan-mukhya-rākānta-tithi-maṇḍala-pūjitāyai namaḥ

610. Salutations to Her who is worshipped in the cycle of fifteen days of the lunar half-month beginning with Pratipada and ending in full moon, with appropriate rites specified for each day; or whom the circle of deities, Agni, Asvins, Gauri, Ganesa, Sesha, Shanmukha, Sun, Matris, Durga, Dik-devatas, Dhanada, Vishnu, Yama, Hara and Pitris (or new moon) respectively—presiding over the fifteen Tithis—worship.

ॐ कलात्मिकायै नमः ६११

Om kalā' tmikāyai namaḥ

611. Salutations to Her who is embodied in all the Kalas or phases. (Fire has ten Kalas; Sun, twelve; Moon, sixteen. Useful and graceful arts have sixty-four Kalas. Of the four states, waking has four Kalas, namely its commencement, attention, cognition, discrimination; and this state is the result of all the Gunas and it is the shape of Sakti alone. In deep sleep, a state of Siva alone, the Kalas are: death, oblivion, insensibility and sleep enveloped in Tamas. In dream which is a state of Siva-Sakti, the Kalas are craving, delusion and remembrance of their objects. The Kalas of the Turya state are detachment, longing for Release, concentration, with purity of mind, and determination of what is real and what is unreal.)

ॐ कलानाथायै नमः ६१२

Om kalā-nāthāyai namaḥ

612. Salutations to Her on whom all the above Kalas depend as their protector and director.

ॐ काव्यालापविनोदिन्यै नमः ६१३

Om kāvyā' lāpa-vinodinyai namaḥ

613. Salutations to Her who finds interest and amusement in listening to the recital of poetic compositions of Valmiki and other sages and seers.

ॐ सचामररमावाणीसव्यदक्षिणसेवितायै नमः ६१४

Om sacāmara - ramā-vāṇī-savya-dakṣiṇa-sevitāyai namaḥ

614. Salutations to Her whom Lakshmi and Sarasvati serve by waving over Her head, as an insignia of Her sovereignty, Chowries, standing on Her left and right hand sides respectively.

ॐ आदिशक्त्यै नमः ६१५

Om ādiśaktyai namaḥ

615. Salutations to Adisakti, the Primordial Energy, the first cause that created the entire universe, and who is present in everything created.

ॐ अमेयायै नमः ६१६

Om ameyāyai namaḥ

616. Salutations to Her who cannot be measured, who has no object other than Herself to measure, and other than whom there is nothing forming the subject of anyone's knowledge.

ॐ आत्मने नमः ६१७

Om ātmane namaḥ

617. Salutations to Her who is the Supreme Self, who is the Individual Self, the body, the mind, intelligence and other faculties of all, besides being the last of the eighth form of Siva called Atman, pervading over all the rest.

ॐ परमायै नमः ६१८

Om paramāyai namaḥ

618. Salutations to Her who is the Most High, and who limits the Supreme Being by Her creative Power.

ॐ पावनाकृतये नमः ६१९

Om pāvanā'kṛtaye namaḥ

619. Salutations to Her, knowledge of whose divine nature and actions purifies and makes holy those who seek and possess it.

ॐ अनेककोटिब्रह्माण्डजनन्यै नमः ६२०

Om aneka-koṭi-brahmā'ṇḍa-jananyai namaḥ

620. Salutations to Her who is the creatrix of numberless millions of worlds; or who is the Mother of

Virat, Svarat and Samrat—the first presides over the concrete world produced out of the mixed Primordial Elements, called Brahmanda; the second, over the totality of transmigratory souls in the world; and the third, over the Avyaakrita that is the cause of the earlier two.

ॐ दिव्यविग्रहायै नमः ६२१

Om divya-vigrahāyai namaḥ

621. Salutations to Her who fought a battle in the sky (Divi) with the demons Sumbha and Nisumbha (Avigraha) without any support; or who is supernally beautiful in Her form.

ॐ क्लीङ्कार्यै नमः ६२२

Om klīṅkāryai namaḥ

622. Salutations to Her who has composed the holy seed-word Klim, and who is in that form itself.

ॐ केवलायै नमः ६२३

Om kevalāyai namaḥ

623. Salutations to Her who is devoid of all attributes and is settled to be One without a second.

ॐ गुह्यायै नमः ६२४

Om guhyāyai namaḥ

624. Salutations to Her who is to be worshipped secretly, away from the gaze of the ignorant and the ineligible; and also who is concealed in every heart as the inner Self.

ॐ कैवल्यपददायिन्यै नमः ६२५

Om kaivalya-pada-dāyinyai namaḥ

625. Salutations to Her who gives the beatitude of perfect isolation from the cycle of rebirth and divine states.

[In the Name 622, the Bija letter Klim is its core. That name, therefore, implies Sivakamesvara and Sivakamesvari. Technically this Bija has four vocalic elements. All together imply the Supreme Reality in Its two aspects, with attributes and without them—Visishta and Kevala. Those who worship the Supreme in the Kama Bija or Klim attain Dharma, Artha and Kama as well as heavenly joys beyond their current life; but that does not give release from Samsara. Release from Samsara results from the worship of Kamakala which is the perfect Union of Siva and Sakti implied by the vowel element, the last part of Kamabija. This point is emphasised in names 623 and 624. In name 625 it is further stressed that the Divine Mother alone confers upon fit devotees both Kaivalya, and other higher states of existence, implied by the word 'Pada'—the middle word of this name. This does not conflict with the scriptural statement that Paramasiva alone is the giver of Release; for, the Sakta doctrine asserts that but for the influence of Sakti, Siva is absolutely actionless, and as His power, Sakti is identical with Himself.

The middle word denotes the four states (Padas) in the Puranic eschatology, namely, Salokya, Sarupya, Samipya and Sayujya. The fifth one is Kaivalya which is the highest in which the Jiva becomes Brahman or Paramasiva, and therefore is completely and eternally isolated from Samsara. The

other states are only degrees of excellence achieved through the grace of the Divine. Through external worship of divine symbols and emblems, technically called Pratikopasana, the worshipper attains the first of these states. As a result he lives in the same heavenly region as that of his Object of worship, receiving His grace and thereby fulfilling his desires through it. The second state, called Sarupya, invests the worshipper with a similar form as that of the Deity whom he worships, not externally but meditating within as different from his Self. Though receiving similar divine glory, he himself, yet remains different in individuality. Another name for this state is Saarshti which means similar greatness. In this kind of worship, both the worshipper and the Deity whom he adores are within, and the act of adoration is more internal than external. The similarity spoken of here does not imply identity in power or influence, but only in shape. The third state called Samipya is the one attained by perfect celibates who meditate on their chosen Deities with their proper attributes and following the rules of their station in life. The fourth state is that in which the union between the worshipper and the deity is established. There is no separate feeling of 'I', remaining now in the worshipper, for his 'I' has become the 'I' of his God. This union with the Saguna Isvara is explained as reaching Brahmaloka of the Upanishads. All these are the outcome of righteous and holy acts performed in the prescribed manner continuously. As they are the results of Karma, they all have a termination. But Kaivalya is not a state nor the product of Karma; it is the self-established nature of Pure Consciousness when the Self is no more identified with the Vrithis

of the mind. This is called the residual state when the Absolute alone remains without modifications.]

ॐ त्रिपुरायै नमः ६२६

Om tripurāyai namaḥ

626. Salutations to Her who is more ancient than the three divine Forms based on the three Gunas, being the substrate of the universe in all its phases. (The Divine Mother is manifest as everything three—fold: mind, intelligence, consciousness; Ida, Pingala, Sushumna; earth, atmosphere, heavens; three angles, three lines and three encircling diagrams of the Srichakra; the three divisions of Srividya; Sun, moon and fire, and all other things three fold. All is Tripura.)

ॐ त्रिजगद्वन्द्यायै नमः ६२७

Om trijagad-vandyāyai namaḥ

627. Salutations to Her whom the three worlds consider it proper to worship.

ॐ त्रिमूर्त्यै नमः ६२८

Om tri-mūrtyai namaḥ

628. Salutations to Her who has the three forms of Brahma, Vishnu and Siva; Vama, Jyeshtha, Raudri; Iccha, Jnana and Kriya; white, red and black; and so-forth.

ॐ त्रिदशेश्वर्यै नमः ६२९

Om tridaśe'śvaryai namaḥ

629. Salutations to Her who is the queen of gods, who is the Ultimate Truth persisting in waking, deep sleep and dream, and who is the Mistress of the thirty-three groups of gods.

ॐ त्र्यक्षर्यै नमः ६३०

Om tryakṣaryai namaḥ

630. Salutations to Her who is the combination of the three mystic seed syllables of Vagisvari, Kamesi and Sivarupini representing Jnanasakti, Kriyasakti and Icchasakti, the three aspects of Tripurasundari.

ॐ दिव्यगन्धाढ्यायै नमः ६३१

Om divya-gandhā'ḍhyāyai namaḥ

631. Salutations to Her who is full of divine fragrance of heavenly substances like Harichandana, and who has connection with everything sentient and insentient, commencing with the gods (Gandha = connection).

ॐ सिन्दूरतिलकाञ्चितायै नमः ६३२

Om sindūra-tilakā'ñcitāyai namaḥ

632. Salutations to Her who is adorned with vermilion mark in a small circular patch on her forehead; or who is worshipped by women, particularly, as the Gopis and Rukmini did.

ॐ उमायै नमः ६३३

Om umāyai namaḥ

633. Salutations to Uma—Brahma-vidya, personified as the daughter of the Himalayas, first revealing Supreme knowledge to Indra; the Lakshmi of Siva, His glory; who was called and forbidden by Mena to desist from extreme austerities; who is not different from the highest and noblest thoughts that rise in the purified mind; who removes the soul's bondage to Samsara; who is the combination of the sounds of Pranava in an altered order known as Devi Pranava or Indukala, Siva Pranava being made up of AUM.

ॐ शैलेन्द्रतनयायै नमः ६३४

Om śailendra-tanayāyai namaḥ

634. Salutations to Her who is called Parvati, Haimavati, Girija, and the like, because she is the daughter of the king of mountains.

ॐ गौर्यै नमः ६३५

Om gauryai namaḥ

635. Salutations to Her who is of fair complexion, and the governing deity of the Shrine of Kanyakubja.

ॐ गन्धर्वसेवितायै नमः ६३६

Om gandharva-sevitāyai namaḥ

636. Salutations to Her who is attended upon by celestial minstrels with divine songs.

ॐ विश्वगर्भायै नमः ६३७

Om viśva-garbhāyai namaḥ

637. Salutations to Her who has the entire extended universe in Her womb.

ॐ स्वर्णगर्भायै नमः ६३८

Om svarṇa-garbhāyai namaḥ

638. Salutations to Her who has everything wholesome and charming kept hidden in Her; and who is taught by the holy formulas formed by the excellent syllables pregnant with Her power.

ॐ अवरदायै नमः ६३९

Om avaradāyai namaḥ

639. Salutations to Her who defeats the ignoble demons.

ॐ वागधीश्वर्यै नमः ६४०

Om vāgadhīśvaryai namaḥ

640. Salutations to Her who is the Supreme Ruler of all speech.

ॐ ध्यानगम्यायै नमः ६४१

Om dhyāna-gamyayai namaḥ

641. Salutations to Her who can be reached and known by repeated meditation known as Dhyana Yoga.

ॐ अपरिच्छेद्यायै नमः ६४२

Om apari-cchedyāyai namaḥ

642. Salutations to Her who has no limitation by time, space or any other factor; that is to say, She has no prior or reciprocal or absolute non-existence.

ॐ ज्ञानदायै नमः ६४३

Om jñānadāyai namaḥ

643. Salutations to Her who is eager to give knowledge that confers the highest bliss to the eligible.

ॐ ज्ञानविग्रहायै नमः ६४४

Om jñāna-vigrahāyai namaḥ

644. Salutations to Her who is the embodiment of Pure Knowledge—the whole universe being That in reality.

ॐ सर्ववेदान्तसंवेद्यायै नमः ६४५

Om sarva-vedānta-saṁvedyāyai namaḥ

645. Salutations to Her whom the culmination of the entire Vedas, called the Upanishads, has deemed it most worthy to explain and establish.

ॐ सत्यानन्दस्वरूपिण्यै नमः ६४६

Om satyā'nanda-svarūpiṇyai namaḥ

646. Salutations to Her whose essential characteristics are existence and bliss; or who is naturally well-disposed to the virtuous; and is the plenum of Joy.

ॐ लोपामुद्रार्चितायै नमः ६४७

Om lopāmudrā'rcitāyai namaḥ

647. Salutations to Her who was gracious to Lopamudra—the wife of Agastya. (Lopamudravidya is also a variety of Srividya. It is associated with

Lopamudra who is among the foremost whrshippers of the Divine Mother and the noblest of wedded companions).

ॐ लीलाक्लृप्तब्रह्माण्डमण्डलायै नमः ६४८

Om līlā-klpta-brahmāṇḍa-maṇḍalāyai namaḥ

648. Salutations to Her for whom it is a mere play to have got ready the entire round of the cosmos; for it is the simplest thing for a mirror to produce a whole world of things reflected in it.

ॐ अदृश्यायै नमः ६४९

Om adṛśyāyai namaḥ

649. Salutations to Her who is other than what is seen as objects in the front, for She is not within the sphere of sensual perception.

ॐ दृश्यरहितायै नमः ६५०

Om dṛśya-rahitāyai namaḥ

650. Salutations to Her who is pure Samvit isolated from the objective universe of empirical usage, and who is without anything that is objectively perceived, because, in reality, everything is Her own Self.

ॐ विज्ञात्र्यै नमः ६५१

Om vijñātryai namaḥ

651. Salutations to Her who is the absolute, the Knower at the basis of manifold knowledge; and so She is not the content of anybody's empirical knowledge.

ॐ वेद्यवर्जितायै नमः ६५२

Om vedya-varjitāyai namaḥ

652. Salutations to Her who, being omniscient, has nothing else to be known which is not already known.

ॐ योगिन्यै नमः ६५३

Om yoginyai namaḥ

653. Salutations to Her who is the power and result of Yoga; or who is the experience of perpetual unity with Paramasiva.

ॐ योगदायै नमः ६५४

Om yogadāyai namaḥ

654. Salutations to Her who gives this Yoga, or union of God and Soul, to devotees striving for it.

ॐ योग्यायै नमः ६५५

Om yogyāyai namaḥ

655. Salutations to Her who is supremely suitable for the experience of Divine union and who confers it on others.

[The word Yoga serves many purposes; sometimes it is used in a strictly technical sense and sometimes it is employed loosely. Important areas of its meaning come under the control and concentration of body, mind and senses. Mantra-, Laya-, Hatha-, Sankhya-, Taraka-, and Amanaska- yogas are branches of this discipline. The *yoga-sutras* of Patanjali enunciates the fundamentals of Yoga and outlines its methods and results. Many names in L S point to Yoga doctrines:

the conception of Chitsakti, acceptance of the Divine Reality as the Supreme Teacher, Release as total aloofness from Samsara, and so forth. The names 653-5 emphasize Yoga not as control of psychoses, but as the union of Jiva and Para and the grace of God as an essential factor in the accomplishment of that end

In mystical texts dealing with Mantras, Dakini and other Yoginis are treated at length. There are Yoginis in the treatises on the heavenly bodies too, called Mangala and the rest. Yoga in the sense of union may denote also Bhoga or experience which implies the agent, the process and the object. The Supreme Reality has become the experiencer, experience and the object thereof. The Power behind this tripartite division is Maya, or Pradhana accepted as Sakti in Sakta Vedanta. The three Gunas are the constituents of Maya, each predominating or suppressing the other two in turn. Maya becomes most refined Suddha-Sattva when Rajas and Tamas are completely over powered by Sattva. Maya is tainted when there is a streak of Rajas and Tamas in it. When Rajas and Sattva are almost suppressed to the edge, Maya is apparently Tamas only. When the Supreme Reality of Pure Consciousness is conditioned by the first variety of Maya we call it by the name Isvara. In this aspect of Isvara the Divine mother is Yogada (654) the giver of experience and what is experienced. When the Reality is conditioned by the second variety of Maya, It is called Jiva, (the experiencer) here designated Yogini (653) and the Reality conditioned by the third variety of Maya is called Bhogya or Yogya (655), the material universe. These alternative meanings are also to be read here as they are significant in the Traipura doctrine]

ॐ योगानन्दायै नमः ६५६

Om yogānandāyai namaḥ

656. Salutations to Her who is the bliss that is the coalescence and complete merging of Siva and Sakti; who is the deep sleep state in which all sense of duality is lost and the feeling of bliss dominates; who is Yoga-nanda or Yoganidra (said to be pure bliss) companion of Sadasiva, and the power of Maya born of Vishnu.

ॐ युगन्धरायै नमः ६५७

Om yugandharāyai namaḥ

657. Salutations to Her who bears the yoke of managing the whole universe; who is the time cycle consisting of Krita, Treta, Dvapara and Kali; and who holds the Siva-Sakti couple. (The yoke simile is intended only to hint at the perpetual responsibility and not subjection and dependence.)

ॐ इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिण्यै नमः ६५८

Om icchā-śakti-jñāna-śakti-kriyā-śakti-svarūpiṇyai namaḥ

658. Salutations to Her whose inherent power is three-fold: volition, cognition and exertion issuing in action; these three powers, being known as Vaama, Jyeshtha and Raudri, are the consorts of Brahma, Vishnu and Rudra.

[According to the Vedas and corollary texts, Brahman is the source and substrate of the world. The power inherent in Brahman, prior to the creation of the world, gets into a focus as the will or desire of Brahman, in the form of a resolve; such and such should happen so and so; and not otherwise. This flash of awareness is the power of Jnana, which is followed by the operation commencing with the tendency to act. It is said that desire is the head, cognition and awareness the middle part, and action the feet of Tripura. Action has five stages distinguished as Spanda, Parispanda, Prakrama, Parisilana and Prachara. These make the chain of cause and effect in the universe. Brahman that is Parama-Siva is inexpressible. The vibrations inherent in Him are the stirrings of His Power producing the emanation of this world. It is like planning before action, and action following the intention.]

ॐ सर्वाधारायै नमः ६५९

Om sarvā'-dhārāyai namaḥ

659. Salutations to Her who holds everything, who resides in all as the inner controller, and in whom everything is placed.

ॐ सुप्रतिष्ठायै नमः ६६०

Om supratiṣṭhāyai namaḥ

660. Salutations to Her who is the perfect foundation of the universe, its splendid site.

ॐ सदसद्रूपधारिण्यै नमः ६६१

Om sad-asad-rūpa-dhāriṇyai namaḥ

661. Salutations to Her who assumes the forms of what is existent, and what is non-existent, of Brahman and the world, and who reveals the unsublatable Reality and the figment.

ॐ अष्टमूर्त्यै नमः ६६२

Om aṣṭa-mūrtyai namaḥ

662. Salutations to Her who has ogdoads of forms: Mantra-murtis like, Lakshmi, Medha, Dhara, Pushti, Gauri, Tushti, Prabha and Dhriti; Forms like, Jivatma, Antaratma, Paramatma, Nirmalatma, Suddhatma, Jnanatma, Mahatma and Bhutatma; Phenomena like Earth, Water, Fire, Air, Ether, Sun, Moon and Heaven; forms of Prakriti like, earth, water, fire, air, ether, mind, intelligence and ego; celestials like Brahma, Prajapati, Deva, Gandharva, Yaksha, Raakshasa, Pitri and Pisaacha; qualities like, Daya, Kshama, Anasuya, Saucha, Anaayaasa, Mangala, Akaarpanya and Aspriha; or Dharma, Jnana, Vairagya, Aisvarya, Adharma, Ajnana, Avairagya and Anaisvarya; bodily ingredients like Tvak (tactile area) Charma (covering skin) flesh, blood, fat, bone, marrow and semen; Siddhis like, Anima, Mahima, Garima, Praapti, Praakaamya and Isitva; and also other groups of eight.

ॐ अजाजेत्र्यै नमः ६६३

Om ajā-jetryai namaḥ

663. Salutations to Her who as Pure Intelligence is always victorious over Avidya, described in the Vedas as the unborn (Aja).

ॐ लोकयात्राविधायिन्यै नमः ६६४

Om loka-yātrā-vidhāyinyai namaḥ

664. Salutations to her who commands the procession of the worlds and orders of mankind.

ॐ एकाकिन्यै नमः ६६५

Om ekākinyai namaḥ

665. Salutations to the Solitary One; for alone She consumes, projects, and sustains the universe as She is the efficient and material cause of it.

ॐ भूमरूपायै नमः ६६६

Om bhūma-rūpāyai namaḥ

666. Salutations to Her who is Brahman—the Highest Reality designated as Bhuman in the Upanishads; who, though alone, has become endlessly many, as the crystal appears in many colours and shapes, as rain water acquires many tastes, as wind becomes odorous differently, as the Gaarhapatya fire gets designated by other names like Daksina and Ahavaniya.

ॐ निर्द्वैतायै नमः ६६७

Om nirdvaitāyai namaḥ

667. Salutations to Her who is without a second; for the Vedas teach that Brahman alone is real, anything outside It is unreal, and the Divine Mother is Brahman.

ॐ द्वैतवर्जितायै नमः ६६८

Om dvaita-varjitāyai namaḥ

668. Salutations to Her who is always Non-dual; for She is Paramasiva or unconditioned Brahman, ever the Highest Truth.

ॐ अन्नदायै नमः ६६९

Om annadāyai namaḥ

669. Salutations to Her from whose limitless bounty all creatures get their provisions.

ॐ वसुदायै नमः ६७०

Om vasudāyai namaḥ

670. Salutations to Her who is splendidly generous in Her gifts consisting of every thing precious and valuable.

ॐ वृद्धायै नमः ६७१

Om vṛddhāyai namaḥ

671. Salutations to Her who is the eldest in the family of the Universe and who causes its progress and prosperity.

ॐ ब्रह्मात्मैक्यस्वरूपिण्यै नमः ६७२

Om brahmā'tmaikya-svarūpiṇyai namaḥ

672. Salutations to Her whose real nature is the identity of Atman with Brahman, the final teaching of

the Vedas; or who is the oneness of Siva and jiva fully taught by the Hamsa Mantra—'Ham' standing for Siva and 'Sa' for Sakti or Jiva, (the reverse too holds good).

ॐ बृहत्यै नमः ६७३

Om bṛhatyai namaḥ

673. Salutations to Her who is immensely greater than the greatest; or who is the Brihat (i. e. Jyeshtha) Saman extolled as divine.

ॐ ब्राह्मण्यै नमः ६७४

Om brāhmaṇyai namaḥ

674. Salutations to Her who is the consort of Siva described as a Brahmana in the Vedas and Puranas; who is of the Brahmana class; and who is Samvit-Jnana.

ॐ ब्राह्म्यै नमः ६७५

Om brāhmyai namaḥ

675. Salutations to Her who is the consort of Brahmaa, and so is of the form of speech.

ॐ ब्रह्मानन्दायै नमः ६७६

Om brahmā'nandāyai namaḥ

676. Salutations to Her who has the bliss of Brahman; or who, as the Personal God, delights in Brahman, the impersonal Reality, as they are not separate.

ॐ बलिप्रियायै नमः ६७७

Om bali-priyāyai namaḥ

677. Salutations to Her who likes oblations offered in worship; and to whom they are dear who are strong in dispelling Avidya, and firm in conquering desire, anger and other propensities, for these heroes are objects of Her compassion. (The word Bali is taken in the sense of oblation and Balin—one who is strong.)

ॐ भाषारूपायै नमः ६७८

Om bhāṣā-rūpāyai namaḥ

678. Salutations to Her who is described in all the languages and who has assumed the form of different tongues.

ॐ बृहत्सेनायै नमः ६७९

Om bṛhat-senāyai namaḥ

679. Salutations to Her whose army, consisting of elephants, chariots, cavalry and infantry, is limitless.

ॐ भावाभावविवर्जितायै नमः ६८०

Om bhāvā'bhāva-vivarjitāyai namaḥ

680. Salutations to Her who is devoid of positive and negative entities that constitute this world, because She is the substrate of both Bhaava and Abhaava, they in themselves being contradictory.

ॐ सुखाराध्यायै नमः ६८१

Om sukhā'-rādhyāyai namaḥ

681. Salutations to Her who can be worshipped without encumbrances, and with perfect ease of mind,

in any one of Her chosen forms and without hard and fast regulations about food or mode of work.

ॐ शुभकर्यै नमः ६८२

Om śubha-karyai namaḥ

682. Salutations to Her who is always beneficent, not withstanding the helpless defects in the performance of Her worship.

ॐ शोभनायै सुलभायै गत्यै नमः ६८३

Om śobhanāyai sulabhāyai gatyai namaḥ

683. Salutations to Her who is the most splendid, easily attainable purpose and result, the right way of worship and illumination, and also who is the giver of all objects of human pursuit.

ॐ राजराजेश्वर्यै नमः ६८४

Om rāja-rāje'śvaryai namaḥ

684. Salutations to Her who is the Ruler of the king of kings, and also who is worshipped by Rajaraja, the Lord of wealth.

ॐ राज्यदायिन्यै नमः ६८५

Om rājya-dāyinyai namaḥ

685. Salutations to Her who bestows on Her worthy devotees a kingdom in this world, possessing independent rulership, and an abode in Vaikuntha or Kailasa.

ॐ राज्यवल्लभायै नमः ६८६

Om rājya-vallabhāyai namaḥ

686. Salutations to Her to whom such worthy devotees and the estate conferred upon them are always dear; and they worship Her residing in Srinagara, Her mystic city.

ॐ राजत्कृपायै नमः ६८७

Om rājat-kṛpāyai namaḥ

687. Salutations to Her whose mercy is splendidly superb.

ॐ राजपीठनिवेशितनिजाश्रितायै नमः ६८८

Om rāja-pīṭha-niveśita-nijāśritāyai namaḥ

688. Salutations to Her who raises to exalted rulership and power those devotees who have completely taken refuge at Her feet.

ॐ राज्यलक्ष्म्यै नमः ६८९

Om rājya-lakṣmyai namaḥ

689. Salutations to Her who is the glory and prosperity of kings, and also the Deity Rajyalakshmi worshipped for the purpose.

ॐ कोशनाथायै नमः ६९०

Om kośa-nathāyai namaḥ

690. Salutations to Her who is the Mistress of the royal treasury; and also the ruler of the five sheaths of the human body. (cf. 428).

ॐ चतुरङ्गबलेश्वर्यै नमः ६९१

Om catur-aṅga-bale'-śvaryai namaḥ

691. Salutations to Her who is the independent commander of the royal army with its four divisions.

ॐ साम्राज्यदायिन्यै नमः ६९२

Om sāmrājya-dāyinyai namaḥ

692. Salutations to Her who confers upon a Ruler who has performed the Raajasuya sacrifice, an empire which is the fruit of the merit acquired by that holy act.

ॐ सत्यसन्धायै नमः ६९३

Om satya-sandhāyai namaḥ

693. Salutations to Her for whom the pledged word is ever inviolable.

ॐ सागरमेखलायै नमः ६९४

Om sāgara-mekhalāyai namaḥ

694. Salutations to Her who is the Deity of the Earth girdled by the oceans.

ॐ दीक्षितायै नमः ६९५

Oṁ dīkṣitāyai namaḥ

695. Salutations to Her who, as the Spiritual Director, initiates out of sheer mercy the well adapted

and competent disciples into appropriate Mantras, destroys their ignorance and demerit and becomes one with them.

ॐ दैत्यशमन्यै नमः ६९६

Om daitya-śamanyai namaḥ

696. Salutations to Her who habitually destroys demons like Bhanda and the rest.

ॐ सर्वलोकवशंकर्यै नमः ६९७

Om sarva-loka-vaśaṅ-karyai namaḥ

697. Salutations to Her who keeps everyone under Her sway.

ॐ सर्वार्थदात्र्यै नमः ६९८

Om sarvārtha-dātryai namaḥ

698. Salutations to Her who makes others recipients of any one, or all, of the human values they pray for.

ॐ सावित्र्यै नमः ६९९

Om sāvitryai namaḥ

699. Salutations to Her who gives birth to the universe; who is the consort of Parasiva, the first cause of the universe, who makes the sun luminous; and who is the Goddess worshipped at Pushkara.

ॐ सच्चिदानन्दरूपिण्यै नमः ७००

Om sac'cid-ānanda-rūpiṇyai namaḥ

700. Salutations to Her whose characteristic definition is existence, knowledge and bliss; and these are applicable to Her everywhere She is taught in the scriptures.

ॐ देशकालापरिच्छिन्नायै नमः ७०१

Om deśa-kālā'-paricchinnāyai namaḥ

701. Salutations to Her who is not limited by, or to, any region of space or period of time—time and space exist always and everywhere in and out of every other thing.

ॐ सर्वगायै नमः ७०२

Om sarvagāyai namaḥ

702. Salutations to Her who is present as the inner controller, the external shape, and the uniting thread, in respect of everything.

ॐ सर्वमोहिन्यै नमः ७०३

Om sarva-mohinyai namaḥ

703. Salutations to Her who by Her delusive power, Maya, creates in the minds of the unregenerate, the belief that the world and Brahman are mutually opposed and really different—a mistake that the entire creation is struggling to get rid of.

ॐ सरस्वत्यै नमः ७०४

Om sarasvatyai namaḥ

704. Salutations to Her who is not different fro m Sarasvati, the Ocean of Knowledge and the Deity presiding over it—Sarasvati who resides on the tongue s of creatures graciously causing discriminative knowledge and dispelling the shroud of ignorance.

ॐ शास्त्रमय्यै नमः ७०५

Om śāstramayyai namaḥ

705. Salutations to Her who is the main and most excellent theme of all the scriptures, for Brahman is revealed by them, ant not independently inferred from reasoning.

ॐ गुहाम्बायै नमः ७०६

Om guhāmbāyai namaḥ

706. Salutations to the mother who resides in the cave of the heart where Siva and Sakti reside as light and shade, Self and mind; and who is the mother of Kartikeya.

ॐ गुह्यरूपिण्यै नमः ७०७

Om guhya-rūpiṇyai namaḥ

707. Salutations to Her who is taught as the supreme secret, for She is not within the reach of empirical knowledge, and Her worship is also done privately.

ॐ सर्वोपाधिविनिर्मुक्तायै नमः ७०८

Om sarvo' pādhi-vinirmuktāyai namaḥ

708. Salutations to Her who is totally free from factors conditioning Her and presenting Her in a manner different from what She is in truth; for in Her absolute nature, She has no attributes and relations.

ॐ सदाशिवपतिव्रतायै नमः ७०९

Om sadā-siva-pativratāyai namaḥ

709. Salutations to Her who has vowed that Siva alone is Her Lord for all time, and so She, too, as His Sakti and Paraahanta, is eternal and valid in all conditions.

[All the attributes of Siva are superimposed, but not the attribute of His power. Sakti therefore is within the category of Brahman. Other attributes superjected on Sakti by the ignorant self are not real; but the attribute of Sakti itself is as real as Brahman. Hence Tripurasundari, the Sakti of Siva, is not a lower reality like the universe, but the highest reality that is Síva Himself. This is established further in the succeeding names.]

ॐ सम्प्रदायेश्वर्यै नमः ७१०

Om sampradāy' eśvaryai namaḥ

710. Salutations to Her who is the protector and promulgator of sacred knowledge successively handed down from preceptor to disciple.

[That Sakti is not an external attribute falsely ascribed to Brahman is proved by the traditional transmission of knowledge set up by Herself. The division into Dharmin and

Dharma (substance and attribute) begins with ether, and is falsely attributed to Brahman as a quality; and from ether come air, fire, water and earth, down to the physical entities in this world. By this reasoning it may be said that Siva is the substance and the world is His attribute. But really Brahman Itself is Sakti as the causal correlate of the Universe that is produced from It. Brahman that is the Dharmin, as the Supreme Ruler of the universe has thus become Sampradaayesvari. Sakti as Paraa-Vak is thus the first teacher of all Knowledge and all Mantras.]

ॐ साधुने नमः ७११

Om sādhune namaḥ

711. Salutations to Her who establishes the propriety of real attribute status to the Supreme I, or Paraahantaa, even as it is proper to call the burning power of fire an attribute of it and not fire itself. (The word Sadhu in 711 is in neutral gender and means what is proper; hence it is not redundant with the feminine form of it in 128.)

ॐ यै नमः ७१२

Om yai namaḥ

712. Salutations to Her who is the '*ī*' representing the fourth of the sixteen vowels, Turiya state, technically known as Kamakala, and also interpreted as the sister of Vishnu.

[The letter '*ī*' here implies both Vishnu and His sister. Both Narayana and Narayani are the attributes of Paramasi-

va, being His own Sakti. Here the female attribute became the Queen Consort of Paramasiva and the male attribute, Vishnu, the material cause of the Universe. All the three are taken as an undivided whole in Brahman, as Dharma and Dharmin, according to the Saiva doctrine. The Kama-kala Mantra denoted by the fourth long vowel is the [Supreme Reality a guarded secret of the doctrine. The vowel *a* denotes Vishnu. Words ending in *a* have their feminine form with *ī* ending. So here *ī* stands for Narayani as *a* denotes Narayana]

ॐ गुरुमण्डलरूपिण्यै नमः ७१३

Om guru-maṇḍala-rūpiṇyai namaḥ

713. Salutations to Her who has assumed the form of the succession of preceptors from Paramasiva to one's own Spiritual Director, from whom alone the disciple should learn the secret holy Mantra by oral transmission, as otherwise it will not be fruitful and effective.

ॐ कुलोत्तीर्णायै नमः ७१४

Om kulottīrṇāyai namaḥ

714. Salutations to Her who has transcended the circle of internal and external senses.

ॐ भगाराध्यायै नमः ७१५

Om bhagā-rādhyāyai namaḥ

715. Salutations to Her who is worshipped in the orb of the sun, or in the eleventh vowel *e* represented

by a triangle in the Devanagari script. (This vowel is a combination of *a* and *ī*, the *a* denoting Siva and *ī* Sakti. Therefore *e* stands for Siva and Sakti combined, the cause of the unmanifest and the manifest universe.)

ॐ मायायै नमः ७१६

Om māyāyai namaḥ

716. Salutations to Her who is the power called Maya that makes hidden even what is overt and explicit, and exhibits what is undeterminable and amazing.

ॐ मधुमत्यै नमः ७१७

Om madhumatyai namaḥ

717. Salutations to Her who accepts honey in Her worship, who is Herself as sweet as honey and who is called also Madhumati, the final step taken by the ascending Yogin. (The knowledge born in this stage is called Taraka, or the saviour of the soul from Samsara.)

ॐ मह्यै नमः ७१८

Om mahyai namaḥ

718. Salutations to Her who is as clear and exposed as the earth, and who is also a river called Mahi.

ॐ गणाम्बायै नमः ७१९

Om gaṇāmbāyai namaḥ

719. Salutations to Her who is the Mother of the followers of Siva and Ganesa.

ॐ गुह्यकाराध्यायै नमः ७२०

Om guhyak' ārādhyāyai namaḥ

720. Salutations to Her who is worshipped in secluded, private places, or by the attendants of Kubera called the Guhyakas.

ॐ कोमलाङ्ग्यै नमः ७२१

Om komalāṅgyai namaḥ

721. Salutations to Her who has delicate and pleasing limbs.

ॐ गुरुप्रियायै नमः ७२२

Om guru-priyāyai namaḥ

722. Salutations to Her to whom the Guru is very dear, who is not different from the wife of the Guru, and who is the consort of Siva.

ॐ स्वतन्त्रायै नमः ७२३

Om svatantrāyai namaḥ

723. Salutations to Her who does everything independent of the factors of action; who is taught in the diverse Tantras of mystic texts which are Her own, and who is reciprocally dependent on Siva.

ॐ सर्वतन्त्रेश्यै नमः ७२४

Om sarva-tantre'śyai namaḥ

724. Salutations to Her who rules over all the sixty-four Tantras and demonstrates their Truth.

ॐ दक्षिणामूर्तिरूपिण्यै नमः ७२५

Om dakṣiṇā-murti-rūpiṇyai namaḥ

725. Salutations to Her who has assumed the form of Dakshinaamurti for the sake of imparting knowledge to Brahma, Narayana and others; and who is also embodied in the Dakshinaamurti-mantra.

ॐ सनकादिसमाराध्यायै नमः ७२६

Om sanakādi-samārādhyāyai namaḥ

726. Salutations to Her who is worthy of being worshipped in the best way by Sanaka, Sanandana, Sanatana and Sanatkumara, the greatest ascetic sages born from the mind of Brahma — and these sages strengthened the spiritual chain of succession in the discipline of Mother Worship.

ॐ शिवज्ञानप्रदायिन्यै नमः ७२७

Om śiva-jñāna-pradāyinyai namaḥ

727. Salutations to Her who imparts in the supreme manner the knowledge of Siva, and to whom Paramasiva Himself is the giver of the highest Jnana. (The knowledge of Siva can be gained only by the vibrations of the Power of Mahaamaya.)

ॐ चित्कलायै नमः ७२८

Om cit-kalāyai namaḥ

728. Salutations to Her in whom the Chit aspect of Sachidananda Brahman is the dominant element; or

who is Pure Consciousness conditioned by the internal organ and has become Chitkala, the power activating the minds of everybody.

ॐ आनन्दकलिकायै नमः ७२९

Om ānanda-kalikāyai namaḥ

729. Salutations to Her who is the Bud of Bliss awaiting to blossom into every soul.

ॐ प्रेमरूपायै नमः ७३०

Om prema-rūpāyai namaḥ

730. Salutations to Her whose essence is loving adoration poured at Her feet; that is to say, Her true form is manifest only to those who have Premabhakti.

ॐ प्रियङ्कर्यै नमः ७३१

Om priyaṅkaryai namaḥ

731. Salutations to Her who, as the light of Samvit in the Jiva, contacts external objects of pleasure through the sense organs and makes them delectable to the soul.

ॐ नामपारायणप्रीतायै नमः ७३२

Om nāma-pārāyaṇa-prītāyai namaḥ

732. Salutations to Her who is pleased by the holy recitation of Her divine names completely and according to the injunctions of the scriptures.

[All the syllables of the alphabet are the names of the Divine Mother. In the Sakta doctrine they are fiftyone,

sixteen vowels and thirty five consonants. It is assumed that the first vowel and thirty five consonants together stand for thirty six years. By multiplying the number thirty six by sixteen which stands for the vowels we get the number five hundred and seventy six which is looked upon as so many months. When this number is again multiplied by thirty six years we get the number 20736 which is taken to be the number of names of the Divine Mother each of which is having seven syllables. The famous *Laghustuti* derives an Aksaramaalaamantra which is considered to be extremely sacred and secret and Namaparayana is said to refer to that. Somatilaka Suri and Raghavananda differ in the manner of combining the letters and the most authoritative form is to be learned from an adept teacher. The simple meaning however is that Namaparayana refers to the Lalitasahasranama itself.]

ॐ नन्दिविद्यायै नमः ७३३

Om nandi-vidyāyai namaḥ

733. Salutations to Her who is the deity of the holy formula used by Nandikesvara in his worship of the Divine Mother.

ॐ नटेश्वर्यै नमः ७३४

Om nateśvaryai namaḥ

734. Salutations to Her who accompanies the dance of Chidambara-natesvara as His counterpart.

[This is described as follows:—

जङ्घाकाण्डोरुनालो नखकिरणलसत्केसरालीकरालः
प्रत्यग्रालक्तकाभाप्रसरकिसलयो मञ्जुमञ्जीरभृङ्गः ।

भर्तुर्नृत्तानुकारे जयति निजतनुस्वच्छलावण्यवापी-
सम्भूताम्भोजशोभां विदधदभिनवोद्दण्डपादो भवान्या ॥

[Glorious like two lotus flowers risen together from the lake of beauty that is the pure shapely forms of Bhava and Bhavani, the divine dance of this couple, is mutually complementary and graceful like the two flowers waving to the same wind—the raised strong leg of one shines like the lotus stalk, the uneven rays emitting from the toe-nails appear like a cluster of filaments; and the raised feet of the other smeared with Alaktaka has the lustre of luminous petals.]

ॐ मिथ्याजगदधिष्ठानायै नमः ७३५

Om mithyā-jagad-adhiṣṭhānāyai namaḥ

735. Salutations to Her who is the locus of the world, which has no absolute reality, as the illusory silver in a piece of nacre; and who is the foundation of the apparation of the universe.

[This name when directly interpreted supports the Upanishadic statement that Brahman alone is real and the apparent multiplicity of the phenomena is an illusion even when the world is empirically experienced. The Sakta doctrine does not accept Vivarta (apparent transformation of Brahman) but Parinama (actual transformation.) Brahman here transforms Itself into the world just as gold takes the shape of the ornament, made out of it, without any change in the quality and status of the stuff as gold. Since Brahman is Reality the world transformed from it too is equally real. The apparent difference between Brahman and the world does not warrant the conclusion that the world is unreal;

but only shows that the perception of duality as substance and product, solely based on empirical knowledge, is false. The identity and non-difference of Brahman and the world taught in the Upanishads, is accepted by the Sakta doctrine with the said limitation, keeping the experienced reality out of falsity and applying it only to the erroneous perception of delusiveness. Therefore according to this mode of thinking Mithyatva is in the perception of difference and not in the attributes that differentiate the one into the many.]

ॐ मुक्तिदायै नमः ७३६

Om mukti-dāyai namaḥ

736. Salutations to Her who grants release from Samsara to those who take refuge in Her as their Inner Self; and who is also the Supreme Reality that is Paramasiva.

ॐ मुक्तिरूपिण्यै नमः ७३७

Om mukti-rūpiṇyai namaḥ

737. Salutations to Her whose very nature is Release, the supreme end of life consisting of the highest bliss and total destruction of all sorrow, issuing from Self-realisation or the destruction of ignorance.

ॐ लास्यप्रियायै नमः ७३८

Om lāsya-priyāyai namaḥ

738. Salutations to Her who likes the rhythmic dance of women called Lasya, distinguished from Tandava performed by men.

ॐ लयकर्यै नमः ७३९

Om laya-karyai namaḥ

739. Salutations to Her who is the creator of harmony or the temporal correspondence in dance and song.

ॐ लज्जायै नमः ७४०

Om lajjāyai namaḥ

740. Salutations to Her who is modesty—the distinguishing mark of noble and virtuous women; Lajjaa is the self-preservative instinct present in all creatures;—the feeling of humility and disgrace at the very thought of unjust or immoral actions; it stands also for the seed-word Hrim denoting the Divine Mother.

ॐ रम्भादिवन्दितायै नमः ७४१

Om rambhā'di-vanditāyai namaḥ

741. Salutations to Her who is worshipped by Rambha and other heavenly damsels.

ॐ भवदावसुधावृष्ट्यै नमः ७४२

Om bhava-dāva-sudhā-vṛṣṭyai namaḥ

742. Salutations to Her who rains ambrosia over those who are scorched by the forest-fire of miseries incidental to rebirth in the world. (Apparently a silvan fire is undesigned, and the rain that puts it out also is occasional; similarly, sufferings of this world are not part of the design of nature; nor the divine grace that

cures it is prearranged; the cure follows when the cause is present; and the rain of ambrosia never allows the jungle of sins to sprout again.)

ॐ पापारण्यदवानलायै नमः ७४३

Om pāpā-'raṇya-davānalāyai namaḥ

743. Salutations to Her who burns down the woodland of demerits like a forest-fire, by granting Her worshippers strength required to perform Her worship in the manner prescribed—for instance, after bath, repeating holy formulas with deep devotion and faith, according to the prescribed number as one thousand and eight times, and so forth.

ॐ दौर्भाग्यतूलवातूलायै नमः ७४४

Om daurbhāgya-tūla-vātūlāyai namaḥ

744. Salutations to Her who scatters and drives away want and misfortune of every kind in Her devotees, accruing from their past misdeeds, even as the whirlwind does in the case of flakes of cotton.

ॐ जराध्वान्तरविप्रभायै नमः ७४५

Om jarā-dhvānta-ravi-prabhāyai namaḥ

745. Salutations to Her who is to those under the infirmity of old age, like the rising sun to those who are helpless in dense darkness.

ॐ भाग्याब्धिचन्द्रिकायै नमः ७४६

Om bhāgyā'bdhi-candrikāyai namaḥ

746. Salutations to Her who is the full moon light that causes the high tide in the sea of happiness and prosperity of those who are devoted to Her, heart and soul.

ॐ भक्तचित्तकेकिघनाघनायै नमः ७४७

Om bhakta-citta-keki-ghanāghanāyai namaḥ

747. Salutations to Her who is the fully laiden rain-bearing cloud to the minds of devotees who gaze to Her expectantly like the peacock looking fixedly upon the rain cloud hoping for the delight that nothing else would give it.

ॐ रोगपर्वतदम्भोलये नमः ७४८

Om roga-parvata-dambholaye namaḥ

748. Salutations to Her who is a thunderbolt to diseases heaped mountain-high.

ॐ मृत्युदारुकुठारिकायै नमः ७४९

Om mṛtyu-dāru-kuṭhārikāyai namaḥ

749. Salutations to Her who clears away the invasion of death as one wielding an axe cuts down the woods to remove the encroaching forest that threaten the habitation.

ॐ महेश्वर्यै नमः ७५०

Om maheśvaryai namaḥ

750. Salutations to Her who is the most worshipful and Supreme Ruler.

ॐ महाकाल्यै नमः ७५१

Om mahā-kālyai namaḥ

751. Salutations to the great Kali who brings under the control of time everything that has come to existence, and puts an end to Time itself; and who is also the consort of Mahaakaala worshipped at Ujjaini.

ॐ महाग्रासायै नमः ७५२

Om mahā-grāsāyai namaḥ

752. Salutations to Her for whom the enormous world is only a mouthful to consume at the time of universal dissolution.

ॐ महाशनायै नमः ७५३

Om mahā'-śanāyai namaḥ

753. Salutations to Her to whom the sentient and the insentient universe is just a plentiful repast—the implication being that by the opening of Her eyes (Unmesha) the universe manifests itself as a vibrating expanse and by their winking (Nimesha) it is again reabsorbed into Herself, like the food consumed disappearing totally in the consumer. (It is to be noted that this expression is different from 229 in sense and form.)

ॐ अपर्णायै नमः ७५४

Om aparṇāyai namḥ

754. Salutations to Her who never falls to a lower level, who has no debt payable to anybody for Her devotees have already got more than what they have merited by their acts of worship—and who has performed austerities even without the frugal repast of any edible leaf.

ॐ चण्डिकायै नमः ७५५

Om caṇḍikāyai namaḥ

755. Salutations to Chandika who is impetuously fierce towards the demons who despoil the world in an impious manner.

ॐ चण्डमुण्डासुरनिषूदन्यै नमः ७५६

Om caṇḍa-muṇḍā'sura-niṣūdanyai namaḥ

756. Salutations to Her who having assumed the form of Kali slew the demons Chanda and Munda and wore the garland made of the fierce demon heads in that aspect of Kali.

ॐ क्षराक्षरात्मिकायै नमः ७५७

Om kṣarā'kṣarā'tmikāyai namaḥ

757. Salutations to Her who is both the changeable matter and also the unchangeable Spirit cognizant of it, and who is of the form of syllables beyond enumeration occuring in human speech.

ॐ सर्वलोकेश्यै नमः ७५८

Om sarva-lokeśyai namaḥ

758. Salutations to Her who is the ruler and protector of all the worlds.

ॐ विश्वधारिण्यै नमः ७५९

Om viśva-dhārinyai namaḥ

759. Salutations to Her who supports and preserves all that exists.

ॐ त्रिवर्गदात्र्यै नमः ७६०

Om tri-varga-dātryai namaḥ

760. Salutations to Her who dispenses the triad of human values, namely, capacity for meritorious acts, the means required for accomplishing them and purified desires that motivate them.

ॐ सुभगायै नमः ७६१

Om subhagāyai namaḥ

761. Salutations to Her through whose power the sun is luminous, who is the power operating through Vishnu and Siva residing in the sun, and who embodies all that is good and great in the whole world.

ॐ त्रयम्बकायै नमः ७६२

Om tryambakāyai namaḥ

762. Salutations to Her who has the moon, the sun and fire as Her three eyes; and who is the mother of Brahma, Vishnu and Siva.

ॐ त्रिगुणात्मिकायै नमः ७६३

Om triguṇā' tmikāyai namaḥ

763. Salutations to Her who is of the nature of Sattva, Rajas and Tamas in perfect harmony.

ॐ स्वर्गापवर्गदायै नमः ७६४

Om svargā'pavargadāyai namaḥ

764. Salutations to Her who confers upon Her worshippers the highest state attained by the performance of holy work according to their desire, without pain at the time of enjoyment and which comes to an end when the effect of the Karma terminates; and also who makes it possible for them to attain complete cessation from Samsara and limitless bliss with no taint of pain.

ॐ शुद्धायै नमः ७६५

Om śuddhāyai namaḥ

765. Salutations to Her who is always undefiled, pure, faultless, right and holy.

ॐ जपापुष्पनिभाकृतये नमः ७६६

Om japā-puṣpa-nibhā'kṛtaye namaḥ

766. Salutations to Her whose complexion is similar to that of the hibiscus flower sometimes called China rose.

ॐ ओजोवत्यै नमः ७६७

Om ojovatyai namaḥ.

767. Salutations to Her who is full of energy, strength of faculties, effectiveness and sustaining power.

ॐ द्युतिधरायै नमः ७६८

Om dyuti-dharāyai namaḥ

768. Salutations to Her who is the holder of brilliance.

ॐ यज्ञरूपायै नमः ७६९

Om yajña-rūpāyai namaḥ

769. Salutations to Her who is not different from Vishnu named in the Vedas as Yajna, and also who has the form of all the holy acts of worship ordained by the Vedas.

ॐ प्रियव्रतायै नमः ७७०

Om priya-vratāyai namaḥ

770. Salutations to Her for whom vows of religious performance, undertaken for the worship of any Deity, is very dear; because the whole universe is composed of Siva and Sakti.

ॐ दुराराध्यायै नमः ७७१

Om durā'rādhyāyai namaḥ

771. Salutations to Her who can be worshipped only with extreme difficulty by those who have no control over their restless senses.

ॐ दुराधर्षायै नमः ७७२

Om durā'dharṣāyai namaḥ

772. Salutations to Her whom none can resist, or gain over merely by their own efforts.

ॐ पाटलीकुसुमप्रियायै नमः ७७३

Om pāṭalī-kusuma-priyāyai namaḥ

773. Salutations to Her who likes the Patali flower of light red colour.

ॐ महत्यै नमः ७७४

Om mahatyai namaḥ

774. Salutations to Her who exceeds all the rest in measure, worth and greatness.

ॐ मेरुनिलयायै नमः ७७५

Om meru-nilayāyai namaḥ

775. Salutations to Her whose abode is in the Meru mountain.

[Name 55 and this one are identical in sense. Meru is glorified as Sumeru because it is a mountain of Gold. It is described as situated farther north of Kailasa and as possessing enormous extent. The devotee develops supreme devotion to the Deity he is devoted-to only when he deems that that Deity is the highest and most excellent. This is sometimes expressed by the adjective Mahat in many contexts freely employed. Paratva or Sarvesvaratva of one's chosen ideal of

worship must be contemplated for strengthening Bhakti even in the case of associated factors. So we find names like Mahaakamesvari,Mahaakamesa, Mahaaganesa, Mahaapasupatastra, and Mahaakailasa (578.) Sumeru and Mahaakailasa are beyond Kailasa and so may be assumed to be the same as the abode of Lalitambika and Kamesvara together.

After the destruction of the demon Bhanda, gods were gratefully delighted and ordered the heavenly architects to build celestial abodes for Lalitambika and Kamesa. They built sixteen Srinagaras in sixteen sites and named them after each Nityadevata whose form the Mother has assumed. The sites of these Srinagaras are in nine oceans and seven mountains. On the Meru the worlds of Brahma, Vishnu and Siva are on the eastern, south-western and north-western peaks, and Lalitambika's one is in the middle peak in which She has Her Sripura and Chintamanigriha.]

ॐ मन्दारकुसुमप्रियायै नमः ७७६

Om mandāra-kusuma-priyāyai namaḥ

776. Salutations to Her to whom the flowers of the Mandara (the Coral tree or the celestial plant of that name) is very dear.

ॐ वीराराध्यायै नमः ७७७

Om vīrā'rādhyāyai namaḥ

777. Salutations to Her who is worshipped by the heroic type of aspirants who dissolve the objective universe in the transcendent 'I', by the power of their concentrated meditation, and who thus enjoy the bliss of the supreme Self identified with Paramasiva.

ॐ विराड्रूपायै नमः ७७८

Om virād-rūpāyai namaḥ

778. Salutations to Her who is the Virat form governing the entire material universe having the conceit of Isvara.

ॐ विरजसे नमः ७७९

Om virajase namaḥ

779. Salutations to Her who is entirely free from darkness, impurity and passion; and is also worshipped under this name at the Virajaakshetra in Orissa. (In dative the form is Virajase, neutral.)

ॐ विश्वतोमुख्यै नमः ७८०

Om viśvato-mukhyai namaḥ

780. Salutations to Her whose face is every where and in every direction, as She reveals Herself to the ardent worshipper wherever he takes his seat and meditates on Her in the prescribed manner.

ॐ प्रत्यग्रूपायै नमः ७८१

Om pratyag-rūpāyai namaḥ

781. Salutations to Her who is realized as the terminal principle, when one turns oneself within, leaving behind the objects, the senses, the mind and the intellect; and also who is of such nature as can be attained only by turning away from all objects of external

enjoyment and experience and concentrating upon the Self.

ॐ पराकाशायै नमः ७८२

Om parā'kāśāyai namaḥ

782. Salutations to Her who is the Transcendent Ether distinguished from the empirical ether, the first being the same as Paraakaasa or Parabrahman, manifesting as the empirical ether supporting Brahmanda and Pindanda or universal and individual body.

[Akasa and Vyoman are Vedic terms that denote not merely space or ether, but the Absolute Reality Itself. The Divine Mother is the beginningless Energy behind the Universe and is called Vyoman or Akasa of the Macrocosm as well as the Microcosm. The *Kena Upanishad* mentions that Umaa Haimavati became visible to Indra in the sky. She is designated in the Purana as the Shining Ether that encompasses all and rules everything. According to some Yoga tradition, She is the space in the heart at the top of the flame between 'the sun' and 'the moon', or Idaa and Pingala, and so meditated there. In mystic contemplation the region from the bottom of the forehead to the centre of cerebrum is called Dvaadasaanta, and two finger breadth above the top of the head is called Paraakaasa for some types of meditation on certain aspects of the Divine Mother.]

ॐ प्राणदायै नमः ७८३

Om prāṇadāyai namaḥ

783. Salutations to Her who gives and cuts off Praana—by the word Praana we are to understand the

modifications of breath, known as Praana, Apaana, Vyaana, Udaana and Samaana, as also the five senses each of cognition and motor action, as well as the mind.

ॐ प्राणरूपिण्यै नमः ७८४

Om prāṇa-rūpiṇyai namaḥ

784. Salutations to Her who has assumed the form of Life Breath or who is Purna Brahman, the Divine Plenum.

[Praana literally means life breath. The term may be derived from the Root Praa; then it means that which is full—Perfect Reality. The sixteen Nitya Devatas are each the form of Lalitambika as mentioned earlier, and She is not different from anyone of them. Human breath is at times used as a measure of time divided into days, months and the rest. Hence the Nitya Tithi Devatas are called Praana through association with time. In this sense also Lalitambika is spoken of as Praanarupini.]

ॐ मार्ताण्डभैरवाराध्यायै नमः ७८५

Om mārtāṅda-bhairavā'rādhyāyai namaḥ

785. Salutations to Her who is worshipped by Martandabhairava, a minor deity among Lalitambika's devotees, serving Her in between the 22nd and 23rd ramparts of Her city of Sripura.

[Martanda is a synonym of the Sun. *Padmapurana* mentions that the Sun God worshipped Lalitambika in a gold Image. Bhairava, too, adored Her many times, according to the *Kalika-purana*. In the Saiva texts energetic effort also is

called Bhairava. Delusion and ignorance carried on from the impressions of many past lives block the illumination of a Yogin. Their removal is possible only with the rise of the Sun of unflagging industry. Knowledge of the Divine Mother arises only with the advent of the Sun of energetic effort, Martandabhairava.]

ॐ मन्त्रिणीन्यस्तराज्यधुरे नमः ७८६

Om mantriṇī-nyasta-rājya-dhure namaḥ

786. Salutations to Her who has fully committed Her authority and powers of administration to Mantrini.

[See names 69 and 75. Sachivesaani, Sangita-syaamala, Raajyasyaamala and Syaamalaamba are names of the same character. She is the next in command to Lalitambika. Names 70 and 76 mention the two chief commanders of the divine forces by their names Dandanaatha and Vaaraahi. These are the most important Saktis next to the Divine mother. There is no distinction between these two in their decorations following, power, heroism, capacity to save the dependents and devotion and loyalty to Lalitambika. But, Syaamalaamba is the direct representative of Her supreme rulership. As the mark and authority of this, the Mother invested her with a finger ring which she always wears. Her other benificent duty is to unite with the Divine Mother those who meditatively recite Her Holy formulas as Yogins and Upasakas.]

ॐ त्रिपुरेश्यै नमः ७८७

Om tripure'śyai namaḥ

787. Salutations to Tripuresi, the deity who governs the sixteen-petalled Sarvaasaaparipuraka region, the ninth in the Srichakra.

ॐ जयत्सेनायै नमः ७८८

Om jayat-senāyai namaḥ

788. Salutations to Her whose army is always victorious in Her battles with Bhanda and others.

ॐ निस्त्रैगुण्यायै नमः ७८९

Om nistraiguṇyāyai namaḥ

789. Salutations to Her whose form is free from the three Gunas or modes of Prakriti.

ॐ परापरायै नमः ७९०

Om parāparāyai namaḥ

790. Salutations to Her who is the Reality designated as 1) Para 2) Apara and 3) Paraapara.

[Para signifies what is superior, distant, pure, adjectival, opposed and supporting. Apara connotes what is lower, near, mixed, principal, not different, antagonistic. Parapara implies the unity of the two. The whole thus stands for Siva, Sakti, and their saamarasya or harmony. Paravidya, Aparavidya, Parapranava (Absolute) Aparapranava (the sound Om) Paradharma (leading to God) Aparadharma (means to it) Parahoma (material sacrifice) Aparahoma (subtle oblation or the offering of all difference in the fire of Self) and similar other distinctions also are read into these three terms.]

ॐ सत्यज्ञानानन्दरूपायै नमः ७९१

Om satya-jñānā'nanda-rūpāyai namaḥ

791. Salutations to Her whose true nature is Being, Consciousness and Bliss.

ॐ सामरस्यपरायणायै नमः ७९२

Om sāmarasya-parāyaṇāyai namaḥ

792. Salutations to Her who is deeply interested in the reciprocal harmony of unchanging unity and equality between Siva and Sakti—the Jiva experiences it when he is no more in the eddy of enjoyer, enjoyment and their related factors.

ॐ कपर्दिन्यै नमः ७९३

Om kapardinyai namaḥ

793. Salutations to Her who is the consort of Kapardin (Siva) and who has a copious, admirable knotted hair.

ॐ कलामालायै नमः ७९४

Om kalā-mālāyai namaḥ

794. Salutations to Her who has as garland the sixtyfour arts and crafts; or She from whom these proceed by transmission.

ॐ कामदुघे नमः ७९५

Om kāma-dughe namaḥ

795. Salutations to Her who is the giver of whatever Her worshippers wish for, and also who has taken the form of the heavenly Kaamadhenu or the Wish Cow.

ॐ कामरूपिण्यै नमः ७९६

Om kāma-rūpiṇyai namaḥ

796. Salutations to Her who assumes any desired form, and who has exactly similar complexion, beauty, age, ornaments, insignia, weapons and the rest as Kaamesvara Siva has.

ॐ कलानिधये नमः ७९७

Om kalā-nidhaye namaḥ

797. Salutations to Her who is the treasury of the sum of all the Jivas; who as residing in the full orb of the moon is the total of all the sixteen digits; and who is the repository of all religious acts submitted to Her as oblation. (Karma or religious performances are technically called *Kalaas* as they all culminate in divine Knowledge.)

ॐ काव्यकलायै नमः ७९८

Om kāvya-kalāyai namaḥ

798. Salutations to Her who is the beauty and genius underlying the composition of various branches of poetic expressions.

ॐ रसज्ञायै नमः ७९९

Om rasa-jñāyai namaḥ

799. Salutations to Her who is the sense of perceiving taste, as well as the experiencer of the nine well known sentiments—love, heroism, pity, wonder, humour, fear, disgust, terror, and serenity.

ॐ रसशेवधये नमः ८००

Om rasa-śevadhaye namaḥ

800. Salutations to Her who is the endless treasury of Brahman described in the Upanishads as Rasa.

ॐ पुष्टायै नमः ८०१

Om puṣṭāyai namaḥ

801. Salutations to Her who is nourished by innumerable noble qualities and enriched by the thirty-six Siva-Sakti principles.

ॐ पुरातनायै नमः ८०२

Om purātanāyai namaḥ

802. Salutations to Her who belongs to even the most ancient times.

ॐ पूज्यायै नमः ८०३

Om pūjyāyai namaḥ

803. Salutations to Her whom everybody welcomes with the greatest reverence and recognition.

ॐ पुष्करायै नमः ८०४

Om puṣkarāyai namaḥ

804. Salutations to Her who is worshipped at the holy place Pushkara, and who never falls short in increasing the wealth of all.

ॐ पुष्करेक्षणायै नमः ८०५

Om puṣkarekṣaṇāyai namaḥ

805. Salutations to Her whose eyes are as charming as the petals of the lotus; who carefully watched Vishnu who slept as a baby in the Banyan leaf floating on the waters of dissolution; and who imparted power to the Pushkara Yoga conjunction of the planets.

ॐ परस्मै ज्योतिषे नमः ८०६

Om parasmai jyotiṣe namaḥ

806. Salutations to the Supreme Light that imparts brilliance to all other luminaries—the light above all the rest and never obscured (cf. 393, 394).

ॐ परस्मै धाम्ने नमः ८०७

Om parasmai dhāmne namaḥ

807. Salutations to Her, the highest state and the most splendid abode.

ॐ परमाणवे नमः ८०८

Om paramā'ṇave namaḥ

808. Salutations to Her, subtler than the subtlest, the smallest irreducible atom, and also the most excellent holy formula—Anu here means a Mantra.

ॐ परात्परायै नमः ८०९

Om parāt' parāyai namaḥ

809. Salutations to Her who is superior to Brahma, Vishnu and Rudra, worshipped as most exalted Deities.

ॐ पाशहस्तायै नमः ८१०

Om pāśahastāyai namaḥ

810. Salutations to Her who abolishes by Her own hand the fetters of the transmigratory souls whom She bound to Samsara, by Her hand (Vide 8 and 354)

ॐ पाशहन्त्र्यै नमः ८११

Om pāśa-hantryai namaḥ

811. Salutations to Her who abolishes subjection to ignorance, avarice and the rest; and who also removes the ties of blood, friendship and the like which hinder and delay the aspirant who longs intensely to attain Her.

ॐ परमन्त्रविभेदिन्यै नमः ८१२

Om para-mantra-vibhedinyai namaḥ

812. Salutations to Her who splits and disperses the plots laid by the powerful enemies of Her devout worshippers, and also counteracts from a distance their malevolent magic.

ॐ मूर्तायै नमः ८१३

Om mūrtāyai namaḥ

813. Salutations to Her who has perceptible forms; for the world projected out of Her is first evolved into quintuplicated prime elements, and whatever formed out of such elements is perceptible.

ॐ अमूर्तायै नमः ८१४

Om amūrtāyai namaḥ

814. Salutations to Her who is devoid of any form; for the world has its material cause in the subtle elements that are not quintuplicated—thus the Universe being Her own form, and constituted of both gross and subtle elements, She is both with form and without it.

ॐ अनित्यतृप्तायै नमः ८१५

Om anitya-tṛptāyai namaḥ

815. Salutations to Her who is worshipped with ingredients that are liable to decay and are transitory, and none the less She is satisfied with them, if they are offered with love and adoration; it is not that She is not satisfied by any kind of worship under any condition—Iti Atriptaa Iti Na—the compound is split thus to get this last sense.

ॐ मुनिमानसहंसिकायै नमः ८१६

Om muni-mānasa-haṁsikāyai namaḥ

816. Salutations to Her who is like a female swan sporting in the Maanasa lake, metaphorically the lake here being the mind of contemplating sages; who is,

again, as delighted as a child wearing the anklet, in the dancing mood, when these sages immersed in Her, adore Her vigorously; in order to get the second meaning, the word is to be split as Muni + maana + sa + hamsa Hamsa = anklet. cf. 372.

ॐ सत्यव्रतायै नमः ८१७

Om satya-vratāyai namaḥ

817. Salutations to Her whose subsistence is Satya the Atman-Brahman Reality taught in the Upanishads; who is attained by one who is under vow to speak truth only in all circumstances; in whose name religious vows undertaken bear fruit without delay; to whom it is a necessary vow, on the part of those who wish to live long, to fill the span of life carefully with the nectar of devotion to Parama Siva; and who declared in the words of Sri Rama: I am resolved to save all who come to me for refuge.

ॐ सत्यरूपायै नमः ८१८

Om satya-rūpāyai namaḥ

818. Salutations to Her who is the Eternal Truth not nullified at any time; and who it is that makes one habitually disposed to truthfulness by Her inspiration and strengthening influence.

ॐ सर्वान्तर्यामिन्यै नमः ८१९

Om sarvā'ntar-yāminyai namaḥ

819. Salutations to Her who is the inner Ruler of all Souls and the entire universe.

ॐ सत्यै नमः ८२०

Om satyai namaḥ

820. Salutations to Her who is Being, existing for ever; and who is the eternal companion of Parama Siva in all His acts.

ॐ ब्रह्माण्यै नमः ८२१

Om brahmāṇyai namaḥ

821. Salutations to Her who brings to Brahman, the Absolute Reality, everything at the termination of its phenomenal presentation, being Herself the abode of Anandamayakosa, and who it is that keeps alive the four-faced Brahma, being his Sakti—or consort, Sarasvati.

ॐ ब्रह्मणे नमः ८२२

Om brahmaṇe namoḥ

822. Salutations to Brahman the goal of all Jivas released from Samsara, or to Her who is Brahman-intuition or Self-realization - Atman, Brahman and the Divine Mother are here equated.

ॐ जनन्यै नमः ८२३

Om jananyai namaḥ

823. Salutations to the Mother who brings all to existence.

ॐ बहुरूपायै नमः ८२४

Om bahu-rūpāyai namaḥ

824. Salutations to Her who has become multitudinous in Her universal form, although She is but one in Her true being.

[Brahman is infinite, partless and formless, and yet sets off Its own Sakti enhancing Its luminosity by contrast. Placed behind the mirror of the Power, or Sakti, Brahman is, as it were, transfigured into a multiplicity of Saktis, i. e. powers and capacities. Thus Brahman, or the Siva-Sakti Reality, becomes many in forms and shapes; whatever is perceived or imagined in this world—minerals, plants, animals, men, celestials—whatever is formulated or expressed—all that is Siva-sakti. The various divine forms taken by Sakti to destory Mahisha, Bhanda and the rest, too, have their own importance in this scheme. The Reality of Samvit, in the aspect of Vimarsa, evolves also into the basic principle of ordinary speech. Ultimately, the Veda teaches us that the entire empirical phenomena can be reduced to Naama and Rupa—word and what it stands for. Words are perceived through the ears as speech sounds that are analysed into vowels (16) and consonants (32). In the mystic intuitions of the Saakta doctrine Ha is taken as the root of all letters and it is called Vimarsa; and the two Las (ल and ळ) arenot treated separately in enumeration, though distinguished functionally. Since entities of the universe are but names and forms of the One Mother Samvit, letters that constitute the words are called Maatrikaa or small Mother.

The Vedas speak of Rudra as one and at the same time, innumerable; His Sakti too is really one, and at the same time, innumerable. As the same actor plays the parts of various characters, or the same dancer changes costumes, Sakti plays innumerable roles. Some have the Tamasic part as Chaamunda, some are Rajasic like Vaishnavi and others are Sattvic like Braahmi. By worshipping Maahesvari Mahesvara is pleased, so the rest also, as the case may be. The Puranas and Tantras supply innumerable meditations and Mantras of Devatas—Mahavidya, Shodasi, Saubhaagya, Vaaraahi, Annapurna, Lakshmi, Vaagvaadini, Baalaa and the rest—for the practices of various aspirants, according to their innate tendencies and desires. But the significant point to be noted here is that it is the one Reality designated as Samvit or Sati that manifests Herself in all these forms.]

ॐ बुधार्चितायै नमः ८२५

Om budhā'rcitāyai namaḥ

825. Salutations to Her who is worshipped by men of knowledge and discrimination—as distinguished in the *Bhagavad Gita VII 16-17:* (1) those who have known the Divine Reality (2) the distressed seeking succour (3) the needy wanting their desires to be fulfilled (4) and aspirants eager to know God.

ॐ प्रसवित्र्यै नमः ८२६

Om prasavitryai namaḥ

826. Salutations to Her who gives birth to this manifold universe, from primordial matter to individual things (cf. 823).

ॐ प्रचण्डायै नमः ८२७

Om pracaṇḍāyai namaḥ

827. Salutations to Her under whose authority persons commanded for duty are ardently and fiercely vigourous in their operations; for authority without power cannot enforce right conduct. Out of fear for Him wind blows, fire burns, sun shines—*Kathopanishad.*

ॐ आज्ञायै नमः ८२८

Om ājñāyai namaḥ

828. Salutations to Her who has assumed the form of vedic Commands prompting meritorious actions or forbidding their opposite; or who is Pure Intelligence supporting all. (Here, splitting the word as Jnaa, it means the experiencing agent or the Omniscient Divinity. (cf. Name 287 for the first sense).

ॐ प्रतिष्ठायै नमः ८२९

Om pratiṣṭhāyai namaḥ

829. Salutations to Her who is the home and support of the whole universe and (according to certain Saiva texts) who is that element in water calculated to promote devotion to God Siva.

ॐ प्रकटाकृतये नमः ८३०

Om prakaṭā'kṛtaye namaḥ

830. Salutations to Her who is obvious to the minds of all as 'I', the experiencing subject, and not so

evident (splitting the word as Aprakataakriti) being covered by the power of the veiling Maya.

ॐ प्राणेश्वर्यै नमः ८३१

Om prāṇe'śvaryai namaḥ

831. Salutations to Her who is the Ruler of the internal and external organs of senses and the governor of the vital breath functioning in the body in a five-fold manner.

ॐ प्राणदात्र्यै नमः ८३२

Om prāṇa-dātryai namaḥ

832. Salutations to Her who gives life to creatures as also their Indriyas and mind.

ॐ पञ्चाशत्पीठरूपिण्यै नमः ८३३

Om pañcāśat-pīṭha-rūpiṇyai namaḥ

833. Salutations to Her who is not different from the fifty seats and also the fifty Matrika syllables used in Nyasa (the ceremonious touching of the specified parts of the body, imagining their presence in those sites.) [Number fifty here should be read as fifty-one by extended acceptation to be in line with the Sakta tradition and practice regarding the Pithas and letters.]

[The allusion behind the Holy Seats of the Saaktas is noteworthy. Sometimes a centre of worship is identified with the Deity to whom it is consecrated. Fifty, fifty-one or one hundred and eight Pithas are traditionally associated

with the Divine Mother. Some of them might have been centres where Tantric Yogins performed spiritual practices and attained their goal. So they are called Siddhapithas also. Pauranic account of the origin of the Seats is summarized below:

Marichi and other early patriarchs instituted a prolonged and elaborate sacrifice. When Daksha, the celestial patriarch, entered the hall, excepting the Trinity (Brahma, Vishnu and Siva) all honoured him by standing up. Daksha as a patriarch was below the Trinity. He had given one of his sixteen daughters, Sati, in marriage to Siva, one of the Trinity, the great Yogin who was in the path of Nivritti and trans-worldly in outlook. Stung by a sense of wounded pride, inspite of protests from others present there, Daksha pronounced a curse upon Siva and hurried back to his own place. Siva was no more to receive a share in the Sacrifices by this call down. Nandi, the head of Siva's retinue, retaliated on Daksha by a counter-curse. Siva in his serenity was completely self-possessed and walked out of the place not pleased with what all had happened.

In course of time Brahma ordained Daksha as the chief of all patriarchs; by this elevation he was only puffed up with more pride. He determined to perform a Vaajapeya Sacrifice with unprecedented pomp, to which all notables of the celestial order were cordially invited, leaving out Sati and Siva. Sati saw gods and goddesses, sages and celestial singers going to that festivity in numbers. She then spoke to Siva thus: "O unborn one, for you the three worlds are nothing but the three Gunas, the modes of your own creative energy, and nothing more than a wonderful spectacle for

amusement. I am a woman and I want to go to my father's house for the great festival. To go, even uncalled, to the residence of one's father, husband or preceptor is quite in order; for they are always happy to see us and wish us only well." Siva replied: "What you say is perfectly right, normally. But there are instances when a high person, filled with pride, cannot see any good in others superior to him. Learning, austerity, wealth, beauty and lineage, which give surpassing merit to good people, will turn to poison when discrimination is lost and wrath rides the mind. Perversity loosens the bridle of the tongue. I feel therefore that you will not get a proper reception from your father, so long as you are with me. Better you desist, therefore."

Sati was in a quandary. Love, suspicion, sorrow and anger filled her. At last she acted as she wished; reached Daksha's sacrificial hall. Mounted on the bull, the emblem of Siva, she was escorted by thousands of followers in a procession. What was feared came true. No one showed her any sign of recognition, save her own mother and sisters. How could those on the side of Daksha go against his wishes? The total coldness of Daksha made Sati refuse even the welcome of her sisters. She was pierced to the heart when she noticed that no offering was made as Siva's share. The slight done made her eyes fiery with anger. Her own retinue was ready for acting to rectify, but she silenced them by her prowess and declared loudly: "You who consider Siva as your foe is really opposed to what is auspicious (i.e., Siva). Siva is the Self in all createurs. He has no likes and dislikes. His glory sanctifies all

who know about it. He is the friend of the world who rains boons on the pure and the good; none dares to transgress Him. Right life, true religion, all holy actions, are possible only with His grace. If such a one is detracted, one should stop it, or run away from the place closing the ears with one's fingers. I do not therefore wish to be in this body, born of you, a hater of Sitikantha-siva. Having taken forbidden food without knowledge, one purifies onself only by disgorging it. Fie upon the life that debased the great at any time!"

By the power of her Yoga, Sati's body became a corpse. The Vaajapeya sacrifice of Daksha ended abruptly. The attendants of Siva relentlessly punished Daksha's accessaries. Some restoration came about by divine intervention. Siva sensed the calamity and instantly arrived on the spot, but was unconsolable. He lifted Sati's body on his shoulders and started to wander about like one devoid of sensibility. How could gods witness such a sad condition of the Lord of the world? They approached Vishnu to devise a remedy. Vishnu followed watching Siva; he knew that so long as the body of Sati was preserved, Siva cannot be normal. From behind he therefore adroitly cut with his discus the lifeless body of Sati into pieces; and Siva was not aware of what was being done. When the entire corpse was chopped down Siva was his own true self, all delusion had gone. The scattered pieces fell in fifty-one places where Sakti-Pithas came into existence.

Different texts do not give a uniform list of these Seats, or a fully harmonious account of the episode. After a critical examination of a work called *Pitha-nirnaya*

Dr. D. C. Sircar gives the following fifty-one names with modern geographical identifications in some cases: 1) Hingula 2) Karavira 3) Sugandha 4) Kasmira 5) Jvalamukhi 6) Jalandhara 7) Vaidyanatha 8) Malava 9) Nepala 10) Virajakshetra 11) Gandaki 12) Bahula 13) Ujjaini 14) Chattala 15) Tripura 16) Trisrota 17) Kamagiri 18) Yugada 19) Kaalipitha 20) Prayaaga 21) Jayanti 22) Kirtikona 23) Manikarnika 24) Kanyaasrama 25) Kurukshetra 26) Manivedika 27) Sri Saila 28) Kanchi 29) Kaalamadhava 30) Narmada 31) Ramagiri 32) Vrindavana 33) Suchi 34) Pancha Sagara 35) Karatoyaatata 36) Sriparvata 37) Vibhasa 38) Prabhasa 39) Bhairavaparvata 40) Janasthaana 41) Godaavaritata 42) Ratnaavati 43) Mithila 44) Nalahati 45) Kalighat 46) Vakresvara 47) Yasora 48) Attahasa 49) Nandipura 50) Lanka 51) Viraata.]

ॐ विश्रृङ्खलायै नमः

Om viśṛṅkhalāyai namaḥ ८३४

834. Salutations to Her who has no fetters; for fetters accruing from past actions, subjection to injunctions and prohibitions, and the like, are only for human beings, and who is also represented sometimes as bare in sculptors' visualizations and images of worship.

ॐ विविक्तस्थायै नमः

Om viviktasthāyai namaḥ ८३५

835. Salutations to Her who dwells in holy men who discriminate between Atman and not-Atman; or who resides in sacred and secluded spots—i.e., not im-

pure sequestered places or crowded and unclean places, but places pure and solitary.

ॐ वीरमात्रे नमः ८३६

Om vīra-mātre namaḥ

836. Salutations to Her who is the all beneficent Mother of the noblest worshippers, or heroes who lay down their lives in a righteous battle.

ॐ वियत्प्रसुवे नमः ८३७

Om viyat-prasuve namḥ

837. Salutations to Her who is the generator of ether, which according to the Veda, has yielded all the rest of the Phenomenal world; and this first elemen t was born from the Atman-Brahman Reality.

ॐ मुकुन्दायै नमः ८३८

Om mukundāyai namaḥ

838. Salutations to Her who grants release to souls bound by transmigratory existence; and who has also the form of Mukunda or Vishnu.

[Primary names of the *Vishnu Sahasranama* such as Vishnu, Govinda, Narayana, Mukunda and Devesa occur here putting on the feminine grammatical forms as 892, 267, 298, 838 and 607. Adjectival secondary names in the same form, but in different genders, occurring in both, are many more. Bhaskararaya points out that a feminine derivative of a masculine word need not always be the wife. A sister

or daughter also serves the purpose of such a grammatical derivation. Females of the same species alone are denoted usually in the case of feminine derivatives. Mahesvari or Mahaamaaya was dwelling in the eyes of Vishnu as Yoganidra according to *Durga Saptasati*.*The Bhagavata* mentions that Bhagavati, Vishnumaaya or Yogamaaya, at the behest of Vishnu, transferred baby Sesha, conceived by Devaki, to Rohini's womb and She Herself took birth by Nanda and Yasoda synchronising with the birth of Sri Krishna from Devaki; and Krishna was exchanged with the child of Yasoda by his father Vasudeva, for safety. Thus the younger sister of Krishna by deputation became well known as Durga, Vaishnavi, Naaraayani, Chandika, Amba and Bhadrakaali. Here name 280 states that Lalitambika is the sister of Padmanabha. *Skandapurana* has it that Sri and Parvati are not different. *Kurmapurana* has these words of Paramesvara:-"I am Narayana, Gauri is the Universal Mother; We are divided by the sphere of action, though One only exists as the Self of all. Celestials and sages fail to grasp the ultimate truth—The Self of the universe. I know It, also Bhavaani and Vishnu." Names 339 and 893 directly state that Ambika is Vishnumaaya and Vishnurupini, making Her transcending the distinction between Maya and Mayavin, hinted in *Bhagavata Saptasati*. In the light of the above, 86 stands self-explained; as Vishnurupini, She could recreate Her own past incarnations. The *Tantraraja* has it that Lalitambika once assumed the form of Sri Krishna and enchanted the whole creation by Her divine flute. Then Her own sixteen powers surrounded Her as the Gopis. The following words of the *Kurmapurana* in the mouth of the Himalaya picturesquely sum up this non-exclusive outlook of religious unity

inculcated in this tradition. O Lalita, to Thine own form of Narayana, the Ancient Purusha with innumerable heads and hands and of limitless power, resting on the ocean, I bow down respectfully.]

ॐ मुक्तिनिलयायै नमः ८३९

Om mukti-nilayāyai namaḥ

839. Salutations to Her who is the dwelling-place of five kinds of Release—Saalokya, Saamipya, Saarupya, Saayujya and Kaivalya—these are explained as residence in the realm of the Deity, nearness to Him, gaining His form and power, union with Him and realizing His own original isolated state devoid of attributes and qualities, respectively.

ॐ मूलविग्रहरूपिण्यै नमः ८४०

Om mūla-vigraha-rūpiṇyai namaḥ

840. Salutations to Her who is the fundamental Sakti called Rajarajesvari, from whom Baalaa, Bagala and other divine forms have come to being.

ॐ भावज्ञायै नमः ८४१

Om bhāva-jñāyai namaḥ

841. Salutations to Her who cognizes the Bhaavas; Bhaava means existence, external actions, nature, becoming, rise of forms and shapes, objective relations, positive entities, and also play, power, command, compassion and loving adoration.

ॐ भवरोगघ्न्यै नमः ८४२

Om bhava-rogaghnyai namaḥ

842. Salutations to Her whose relation to Samsara (transmigratory existence and imperfections incidental to it) is that of an unfailing remedy to an incurable disease.

ॐ भवचक्रप्रवर्तिन्यै नमः ८४३

Om bhava-cakra-pravartinyai namaḥ

843. Salutations to Her who incites Samsara and keeps it in motion like a wheel, converting Siva into Jiva and Jiva into Siva.

ॐ छन्दःसारायै नमः ८४४

Om chandaḥ-sārāyai namaḥ

844. Salutations to Her who is essence of the Vedas, as revealed by the Upanishads, Gayatri and Pranava; who is Srividya cryptically taught in the Vedas; and who is the strength of liberty enjoyed by Her fully illumined worshippers.

ॐ शास्त्रसारायै नमः ८४५

Om śāstra-śārāyai namaḥ

845. Salutations to Her who is the quintessence of all holy teachings.

ॐ मन्त्रसारायै नमः ८४६

Om mantra-sārāyai namaḥ

846. Salutations to Her who is the truth of all the Mantras—sounds and formulas charged with divine power, whether sourced in the Vedas, Agamas, Smritis or Tantras.

[The implication of 844-846 is this: The Divine Mother is the vital core of all holy teachings. She is verily Srividya and the Deity of Gayatri. Gayatri and Srividya differ only in the letters; but in structure, import and purpose they are identical. Upanishads are the crown of the Vedas and they declare (852) only the revelation corroborated by Srividya. Chandas means prosody and metrical hymns of the Vedas. Metaphorically, Chandas refers to the whole Veda.

ॐ तलोदर्यै नमः ८४७

Om talodaryai namaḥ

847. Salutations to Her whose waist is even and soft as the palm of the hand; and whose belly accommodates capaciously the horizontal divisions of the universe, or Talas, specified as Atala, Vitala, Sutala, and Rasaatala.

ॐ उदारकीर्त्यै नमः ८४८

Om udāra-kīrtyai namaḥ

848. Salutations to Her who possesses the most honourable fame; who brings about noble reputation to Her dovotees seeking for it; and who counteracts evil influences of Mars (Aara) and other planets to which Her dovotees may be exposed.

ॐ उद्दामवैभवायै नमः ८४९

Om uddāma-vaibhavāyai namaḥ

849. Salutations to Her whose immense property and might have no boundary whatsoever.

ॐ वर्णरूपिण्यै नमः ८५०

Om varṇa-rūpiṇyai namaḥ

850. Salutations to Her who is not different from the Varnas, Vedic alphabet; and who is also one with the Varnas, or religiously constituted orders of society according to the Vedic tradition (cf. 286).

ॐ जन्ममृत्युजरातप्तजनविश्रान्तिदायिन्यै नमः ८५१

Om janma-mṛtyu-jarā-tapta-jana-viśrānti-dāyinyai namaḥ

851. Salutations to the giver of repose and solace to persons afflicted by sufferings incidental to brith, old age and dying.

ॐ सर्वोपनिषदुद्घुष्टायै नमः ८५२

Om sarvopaniṣad-udghuṣṭāyai namaḥ

852. Salutations to Her who is the Reality harmoniously taught in all the divisions of the Upanishads as the highest object of meditation and worship, by their agreed declaration.

ॐ शान्त्यतीतकलात्मिकायै नमः ८५३

Om śānty'atīta-kalā'tmikāyai namaḥ

853. Salutations to Her who is of the nature of Saantyatitakalaa, the Super-Cosmic Power present in the ether, leading to Self-realization which is knowledge and bliss.

ॐ गम्भीरायै नमः ८५४

Om gambhīrāyai namaḥ

854. Salutations to Her who demands the deepest thought and extends to the greatest depths, being Bliss that is Infinity.

[*Vishnusahasranama* has the name Mahaahrada (803) which means: A profound reservoir (of bliss in which Yogis get immersed and experience the highest felicity). The Saiva-Sakta Agamas prescribe as a theme of inner meditation a profound sea of Infinity i.e. the Siva-Sakti Reality. In his reflections and remembrances, the aspirant should always dwell upon his identity with Paramasiva or Bhagavati Para-sakti. This exercise leads to Mantravirya or result-bearing power of the potent holy word. This spiritual practice is also called Paraahanta-Vimarsa or the merging of the limited 'I' of the worshipper in the 'infinite I' or the all-encompassing Luminosity. Samvit as the Supreme Mother or Sovereign of the kingdom of the Universe (Parabhattaarika) is projecting the world hidden in Herself, filling everything inside and outside, prompting the senses of all creatures and connecting them with objects, through Her creative will, like a clear profound ocean sending forth its own currents and waves. A flash of this identity experienced by the worshipper is the test of his contemplation.]

ॐ गगनान्तःस्थायै नमः ८५५

Om gaganā'ntasthāyai namaḥ

855. Salutations to Her who is in the interior ether of the heart, in the external ether where objects are perceived, in the transcendental supreme ether devoid of all form, and who survives the ether from which the world of shapes and forms evolved.

ॐ गर्वितायै नमः ८५६

Om garvitāyai namaḥ

856. Salutations to Her in whom arose the conceit (Garva) of 'I' that exerted the power of will to produce again the world at the end of its dissolution.

ॐ गानलोलुपायै नमः ८५७

Om gāna-lolupāyai namaḥ

857. Salutations to Her who is full of love for music: celestial, vocal, Vedic; produced by stringed, hollow, solid, covered or other kinds of instruments.

ॐ कल्पनारहितायै नमः ८५८

Om kalpanā-rahitāyai namaḥ

858. Salutations to Her who is totally devoid of even the conception of a universe, as it is only the outcome of the impressions and subtle thoughts of the perceiving agent; or who is wholesome and bounteous to living beings, even during their dissolution (Kalpa+naara+hita) as She then preserves them within Herself.

ॐ काष्ठायै नमः ८५९

Om kāṣṭhāyai namaḥ

859. Salutations to Her who is the conclusion and final meaning of the statements of Vedanta, the consort of Bhima called Kaashthaa (Ashtamurti Siva is called Bhima in the form of ether, and the directions of the compass called Kaashthaa are the wives of Bhima); and who is also the Ultimate Reality, above which there is nothing.

ॐ अकान्तायै नमः ८६०

Om akāntāyai namaḥ

860. Salutations to Her who brings to an end sins and sorrows with their cause (Kam—bliss; A+Kam what is opposed to bliss; that is, ignorance and delusion.)

ॐ कान्तार्धविग्रहायै नमः ८६१

Om kāntā'rdha-vigrahāyai namaḥ

861. Salutations to Her who, as Ardhanaarisvara, is the equal and corresponding part of Her husband; and whose body has for equal and corresponding half Her own husband; who gives room to ether, containing the whole universe, in a mere part of her body (A+K = what is not K, but Kha which is near to it; Kha = ether).

ॐ कार्यकारणनिर्मुक्तायै नमः ८६२

Om kārya-kāraṇa-nirmuktāyai namaḥ

862. Salutations to Her who is totally free from the chain of cause and effect, being Pure Consciousness.

ॐ कामकेलितरङ्गितायै नमः ८६३

Om kāma-keli-taraṅgitāyai namaḥ

863. Salutations to Her in whom waves of universal phenomena rise and fall close like waves on the surface of the sea, She having Her place of play in the lap of Kamesvara Siva.

ॐ कनत्कनकताटङ्कायै नमः ८६४

Om kanat-kanaka-tāṭaṅkāyai namaḥ

864. Salutations to Her who has dazzling ear ornaments of burnished gold.

ॐ लीलाविग्रहधारिण्यै नमः ८६५

Om līlā-vigraha-dhāriṇyai namaḥ

865. Salutations to Her who puts on various forms and shapes for Her cosmic play.

ॐ अजायै नमः ८६६

Om ajāyai namah

866. Salutations to Her who was never born; *a fortiori*, never dying, as expressed in the next.

ॐ क्षयविनिर्मुक्तायै नमः ८६७

Om kṣaya-vinirmuktāyai namaḥ

867. Salutations to Her who has neither decay nor death that ensues on it.

[The word Kshaya has also the sense of a house. Admitting it, Bhaskararaya interprets this name with a special significance: Seekers of Release need not shun and disclaim relationship with family and home to escape the snare of sense pleasures. By properly worshipping the Divine Mother man and wife receive special excellence to achieve liberation from transmigratory existence. In support, he quotes from *Devimahimnah* Stotra of Durvasas to this effect: The home is turned into paradise, the haughty bow down and the company of woman conduces to Release— गेहं नाकति गर्वितः प्रणमति स्त्रीसङ्गमो मोक्षति । This however should not be considered a disavowal of Gita 13. 9 first half.]

ॐ मुग्धायै नमः ८६८

Om mugdhāyai namaḥ

868. Salutations to Her who is attractive by Her simple beauty and innocence; (or splitting from the earlier word this one as Amugdha the sense becomes: 'She who has no foolish devotees').

ॐ क्षिप्रप्रसादिन्यै नमः ८६९

Om kṣipra-prasādinyai namaḥ

869. Salutations to Her who is pleased in a moment by the loving and resolute adoration of Her best devotees and rewards them with the highest bliss without delay (cf. 383).

ॐ अन्तर्मुखसमाराध्यायै नमः ८७०

Om antar-mukha-samā'rādhyāyai namaḥ

870. Salutations to Her who is easily and properly worshipped by minds naturally turned within.

ॐ बहिर्मुखसुदुर्लभायै नमः ८७१

Om bahir-mukha-sudurlabhāyai namaḥ

871. Salutations to Her whose attainment is extremely hard for minds that habitually rush to outward objects.

ॐ त्रय्यै नमः ८७२

Om trayyai namaḥ

872. Salutations to Her who has become Rik, Yajus and Saman; who is the first letters of these three Vedas, namely अ, इ, अ grammatically coalesced by Guna and Vriddhi into the Vagbhava Bija (called Suchi); and who is the goal of Karma, Upasana and Jnana taught in the four Vedas.

ॐ त्रिवर्गनिलयायै नमः ८७३

Om trivarga-nilayāyai namaḥ

873. Salutations to Her who has Her dwelling place in Dharma, Artha and Kama, leading to Moksha.

ॐ त्रिस्थायै नमः ८७४

Om tristhāyai namaḥ

874. Salutations to Her who is present in the groups of three such as: past, present and future; A, U and M of Om; the earth, the atmosphere and the sky;

Sattva, Rajas and Tamas; sun, moon and fire; Paraa, Pasyanti and Madhyamaa; boyhood, youth and old age; day, night and twilight, and Hrasva, Dirgha, Pluta, that is, vowels with one, two or three moras.

ॐ त्रिपुरमालिन्यै नमः ८७५

Om tripura-mālinyai namaḥ

875. Salutations to Tripuramaalini—the Deity governing the Antardasaara region of the Srichakra.

ॐ निरामयायै नमः ८७६

Om nirā'mayāyai namaḥ

876. Salutations to Her who never has any illness, as She has not the body born of Karma.

ॐ निरालम्बायै नमः ८७७

Om nirālambāyai namaḥ

877. Salutations to Her who is not attached to, or sustained by, anyone above Her, for everything else is sustained by Her (cf. 132, 147).

ॐ स्वात्मारामायै नमः ८७८

Om svā'tmā'rāmāyai namaḥ

878. Salutations to Her whose joy rests in Her own inner nature, who produces out of Herself, for Her own sport, the diversified garden of this universe; who remains by Herself when the same is reabsorbed into Herself; and who, thus, plays on Her game of making Herself the prototype and the mirrored image.

ॐ सुधास्रुत्यै नमः ८७९

Om sudhā-srutyai namaḥ

879. Salutations to Her. who is the stream of ambrosia that glides down along the Yoginis of the six centres when the Kundalini pierces them and reaches the mystic moon in the pericarp of the Sahasraara (90, 106) or who is the Power in heaven that nourishes the gods, the moon, the sun, the fire and the rest, during the black half of the lunar month.

ॐ संसारपङ्कनिर्मग्नसमुद्धरणपण्डितायै नमः ८८०

Om samsāra-paṅka-nirmagna-samuddharaṇa-paṇḍitāyai namaḥ

880. Salutations to Her who is proficient in pulling out those who are lost in the morass of worldly life, and crying out from the depths of their hearts: O Mother, Thou alone art my refuge.

ॐ यज्ञप्रियायै नमः ८८१

Om yajña-priyāyai namaḥ

881. Salutations to Her who delights in acts of sacrificial worship offered by Her devotees; and also who is dear to Vishnu, called Yajna in the Vedas.

ॐ यज्ञकर्त्र्यै नमः ८८२

Om yajña-kartryai namaḥ

882. Salutations to Her who is the wife of the institutor of Yajna (the Vedic sacrifice). (Paramasiva Himself acts as the institutor of the Yajna, and according to the Puranas He is called Isana or Ugra; His consort is then called Dikshaa and son, Santaana, deictically).

ॐ यजमानस्वरूपिण्यै नमः ८८३

Om yajamāna-svarūpiṇyai namaḥ

883. Salutations to Her who is not different from the institutor of the sacrifice, Yajamaana, the last of the eight forms of Paramasiva.

[In one view the eighth of the Ashtamurtis is Self in the place Yajamaana. This view also is included in this name. We get it by splitting the name into Yajamaana-Sva-Rupini. Here 'Sva' means Atman. In the names 880-884, an interlinked sequence is perceptible. Those who are immersed in Samsara are also saved by the Divine Mother, 880 and Yajna is the instrument for it devised by Her, 881-883. This is so because Yajna supports and is supported by Dharma inspired, rewarded and maintained by Her, 884.]

ॐ धर्माधारायै नमः ८८४

Om dharmā'dhārāyai namaḥ

884. Salutations to Her who is the basis and authority for Dharma as righteous conduct, based on the Vedas and the practice of worthy people trained in the Vedic tradition; and through whose grace it is that

Dharma pervades more and more (Aadhaaraa—means also pervading current).

ॐ धनाध्यक्षायै नमः ८८५

Om dhanā'dhyakṣāyai namaḥ

885. Salutations to Her who presides over all wealth; for Kubera is not really entitled to be called the god of wealth as he got his treasures by worshipping Her only.

ॐ धनधान्यविवर्धिन्यै नमः ८८६

Om dhana-dhānya-vivardhinyai namaḥ

886. Salutations to Her who always increases the precious assets and granary of Her true worshippers.

ॐ विप्रप्रियायै नमः ८८७

Om vipra-priyāyai namaḥ

887. Salutations to Her to whom the twice-born, well instructed in Brahmavidya or Srividya, are very dear; and who is lovingly adored by them.

ॐ विप्ररूपायै नमः ८८८

Om vipra-rūpāyai namaḥ

888. Salutations to Her who has assumed the form of the twice-born, whose wise words purify the sinful and degenerate; and whom She nourishes by granting them more spiritual lustre for greater piety.

[Corresponding to these two names (887, 888) we have in the *Vishnusahasranama* Brahmana 667 and Brahmanapriya 670. 'Brahma' has the following senses: (1) Reality, (2) austerity and holy discipline, (3) the Vedas, (4) the Brahmin order. Stainless birth, flawless learning and spotless conduct make a true Brahmana. The Brahmana class is graded as (1) Dvija (2) Vipra and (3) Srotriya. By birth alone one may be called a Brahmana; he becomes a Dvija by religious performances prescribed to be undertaken by him at specific periods; by Vedic learning he becomes a Vipra (2) and by birth, purification and learning he becomes a Srotriya. The Brahmanas are therefore declared in the ancient texts to be dear to God and God to be dear to them. This spiritually reborn elite by birth and training is not only paid divine honours, but also strictly admonished to conform to their set norms. The traditional codes put down thus: All gods reside in the Brahmana versed in the Vedas; so the Brahmanas are as holy as a place worthy of pilgrimage, only not fixed, but moving; by word and act they purify the impure. If a Vipra seeks honour and worship from others, he declines and sinks like a cow that has been milked dry; if he is blamed for his disciplines and disparaged for his austere ways, his Tapas increases; and if he seeks praise only for his piety, there is only decline and decay of it. The lean and dry cows start to give milk again if they are fed on fresh grass and leaves; so the Tapas of a Brahmana increases through Japa, worship, sacrifice and other holy acts humbly performed. Spiritual practice, dear to God, is the intensely sincere inward life, and not window dressing.]

ॐ विश्वभ्रमणकारिण्यै नमः ८८९

Om viśva-bhramaṇa-kāriṇyai namaḥ

889. Salutations to Her who causes the world to go round in its cyclic motion: coming to being, receiving support in its continuous functioning and dissolving into its cause at the end.

ॐ विश्वग्रासायै नमः ८९०

Om viśva-grāsāyai namaḥ

890. Salutations to Her who makes the whole universe into just a mouthful, at the time when it goes from the manifested to the unmanifested state.

ॐ विद्रुमाभायै नमः ८९१

Om vidrumā'bhāyai namaḥ

891. Salutations to Her who is light red in Her complexion as a coral; or who is the tree of knowledge (Vid+druma) producing fresh Knowledge through uninterrupted transmission from the existing seed of knowledge (analogous to the generation cycle in the plant and animal kingdom).

ॐ वैष्णव्यै नमः ८९२

Om vaiṣṇavyai namaḥ

892. Salutations to Her who is related to Vishnu by becoming Lakshmi, or by being the Mother of Vishnu.

ॐ विष्णुरूपिण्यै नमः ८९३

Om viṣṇu-rūpiṇyai namaḥ

893. Salutations to Her who is not different from Vishnu, and who appears as Vishnu holding the lotus,

conch, discus and club, using the last three for destroying demons.

[*Adityapurana* says that Hari became Baalaa the daughter of Lalitambika whose words are given in the *Lalitopakhyana* as follows: Mine own male form bewitched the Gopies of Vrindavana. The same work states that Siva's coeternal Sakti has four forms: First Bhavani the subject of His own experience; second, Durga who defeats and destroys demons in battles; third, Kali who expresses Her anger, and fourth Narayana, when a male form is felt necessary. In the *Kurmapurana* Siva's words to sage Mankana is put to this effect: By my side you see mine own Sakti, Prakriti or Maya that projects this great spell of creation. That is Narayana. See 838.]

ॐ अयोनये नमः ८९४

Om ayonaye namaḥ

894. Salutations to Her who has no cause or other source; and who is not confined to one definite dwelling place. (In the Vedic, Yoni means a habitation.)

ॐ योनिनिलयायै नमः ८९५

Om yoni-nilayāyai namaḥ

895. Salutations to Her who is the final rest-place of the manifested universe; who is the primordial cause of the world; and Who is also the support of all secondary causes.

ॐ कूटस्थायै नमः ८९६

Om kūṭasthāyai namaḥ

896. Salutations to Her, who, as the power of nescience, persuades the Jivas to forget their eternal, self-luminous, blissful nature and makes them experience, instead, the nature of Samsara by self-deceit; who is still and firm like the pointed mountain-top or the blacksmith's anvil; and in whom the totality of the universe exists in manifest or unmanifest form.

ॐ कुलरूपिण्यै नमः ८९७

Om kula-rūpiṇyai namaḥ

897. Salutations to Her who is associated with the Mulaadhaara centre; who has the form of external worship in the Kaula tradition; or who has the customary religious practice transmitted through successions of teachers or family members.

ॐ वीरगोष्ठीप्रियायै नमः ८९८

Om vīra-goṣṭhī-priyāyai namaḥ

898. Salutations to Her who likes the assembly and conversations of heroic worshippers who dissolve the visible universe into the Self, by contemplation, in order to enjoy bliss removing all that is not auspicious.

ॐ वीरायै नमः ८९९

Om vīrāyai namaḥ

899. Salutations to Her who is supremely heroic; and who is also a woman with husband and children inspiring all with the spirit of heroism(Viraa—a woman having husband and children).

ॐ नैष्कर्म्यायै नमः ९००

Om naiṣkarmyāyai namaḥ

900. Salutations to Her who has wholly transcended the obligation to perform action, notwithstanding Her rulership of the universe.

ॐ नादरूपिण्यै नमः ९०१

Om nāda-rūpiṇyai namaḥ

901. Salutations to Her who is not different from the summit of Pranava, the uncreated, blissful sound realized in the Anaahata centre by in-turned striving minds, with tears of joy.

ॐ विज्ञानकलनायै नमः ९०२

Om vijñāna-kalanāyai namaḥ

902. Salutations to Her who secures for the competent aspirant realization of the Oneness of Brahman and Atman i. e. Vijnaana; or who makes it possible for Her worshippers to recall the words and meanings of all that is taught in the fourteen branches of learning (Jnana = theory; Vijnanaexperienced knowledge; and also: Jnana = Pure Intelligence; Vijnana = science).

ॐ कल्यायै नमः ९०३

Om kalyāyai namaḥ

903. Salutations to Her who is worthy of being noticed, reckoned, known, possessed and regarded; who

is favourable to the arts; and who is identical with all that is healthy, capable and auspicious, as well as the serene hour of daybreak.

ॐ विदग्धायै नमः ९०४

Om vidagdhāyai namaḥ

904. Salutations to Her who is dextrous in planning and executing Her work.

ॐ बैन्दवासनायै नमः ९०५

Om baiṇdavā'sanāyai namaḥ

905. Salutations to Her who is seated in Sarvaananda-maya, that is the first triangle of the mystic diagram, the Srichakra, having the Bindu in it; who is seated in the circle between the eyebrows and above the Ajna centre on the left side of Siva as Manonmani; who is the supreme Kaamakala denoted by the three Bindus; who is denoted by the triad of Bindus representing Brahma, Vishnu, Siva; Vaamaa, Jyeshthaa, Raudri; Jagrat, Svapna, Sushupti;and who by virtue of having these three seats is called Tripura. (Bindu > Baindava.)

ॐ तत्त्वाधिकायै नमः ९०६

Om tattvā'dhikāyai namaḥ

906 Salutations to Her who, being eternal and infinite, transcends and outlasts the ingredients and agencies constituting the world, designated Tattvas either 25, 36, 51 or 94 according to different views.

ॐ तत्त्वमय्यै नमः ९०७

Om tattva-mayyai namaḥ

907. Salutations to Her who is full of and comprehending all the Tattvas.

['Tattva' is almost untranslatable into English by an equivalent expression. What lasts till the universal dissolution and gives experience of joy and sorrow to the transmigratory Soul, that is a Tattva in the Siva-Sakti discipline. A different explanation of the present name is given by splitting the word as Tattvam and Ayi. These two elements of the Compound word are taken to stand for Sivatattva and Chinmayi. According to the *Jnaanaarnava Tantra*, Chinmayi brings about a higher degree of mystic experience than Sivatattva. Using the terms of Patanjali we may state that Sivatattva gives Samprajnaata-samadhi and long practice of it gives the Chinmayi or Asamprajnaata-samadhi. In the first, the experience gains stronger and stronger degrees of external expression: Laughter, weeping, hair standing on ends, tremor, sweating and the like. In the second, the experience becomes deeper and deeper, and external expression of it more and more calm: and as a result the eyes of the subject do not wink, and the body becomes immobile and serene. In either case, the inward experience is photic, which adepts alone can clarify, to competent disciples, with full details. But the experiences are the result of intensity and unbroken continuation of mental concentration in the field of attention prescribed for the purpose.

Another alternative explanation of Tattva-mayi is as follows: The Sakta doctrine has this triad: Atmatattva, Vidyatattva and Sivatattva subsumed in a totality called Turiyatattva which may be considered as the fourth, here called Tattvamayi—that is, the whole transcending the parts and including them. Since Maya is at the root of the diversification of the Reality into Jiva, Jagat and Isvara, everything up to Mayatattva is included in Atmatattva. In this discipline, the Upanishadic Sat, Chit and Ananda are taken to be not different from Atma, Vidya and Siva; and Brahman of the Upanishads is here taken to be a totality of Sat, Chit and Ananda. Up to Vidyatattva everything is pervaded by Sadasiva-tattva; and Sivatattva is a difference-cum-nondifference with the Sakti, and is above the earlier two Tattvas. Brahmasvarupini, Tripura, here the same as Lalitambika, is the Turiyatattva including the rest as indicated by 907.

The convergences and divergences of Vedanta and Agama may be noticed with interest. Advaita-vedanta stresses that the Absolute Atman-Brahman Reality is partless, actionless, infinity—an undifferentiated harmony which is never the object of cognition but the principle of Pure Consciousness at the basis of all cognition, as the Self. Nondualism propounds that Consciousness is never non-being, or insentient, or devoid of joy, but It is all these three, namely, Being, Consciousness and Bliss forming a Unity as the inmost Self of all. In the Agamic teaching, Sat, Chit and Ananda are positive aspects of Brahman, the totality of all the Tattvas. Here Atmatattva is Sat, Vidyatattva, Chit and Sivatattva, Ananda. In the graded triad of the Agamic discipline in question, at the top stands Sivasakti-tattva,

which is the Bliss aspect of Brahman; Bliss, Consciousness and Being are always revealed as Siva or Sakti and never concealed. In the next lower step, comprising of Sadasiva, Isvara and Suddhavidya, Consciousness is ever luminous and never covered. In the Atmatattva comprising of everything from Maya to perceptible individual things, existence is always revealed, the remaining two are obscured. Thus Sat, Chit and Ananda are ever revealed to the Siva-Sakti; Sat and Chit with a small element of Ananda are revealed in Suddhavidya; and Sat alone is revealed in Maya pervading the whole creation down to the earth. In the Agama, Atman stands for being or existence and not the witnessing Self; Vidya for knowledge which is related to Chit or Intelligence; and Ananda for Siva not different from Mukti or Release. Thus the Tattvas Atman, Vidya and Siva, represent Satchidananda and Lalitambika is Satchidananda-rupini, the sum of all the three mentioned.]

ॐ तत्त्वमर्थस्वरूपिण्यै नमः ९०८

Om tat-tvam-artha-svarūpiṇyai namaḥ

908. Salutations to Her who is not different from the implied sense of the terms Tat and Tvam (denoting respectively Siva and Jiva) of the Major Upanishadic proposition Tat-tvam-asi—That Thou art.

ॐ सामगानप्रियायै नमः ९०९

Om sāma-gāna-priyāyai namaḥ

909. Salutations to Her who is fond of listening to the tuneful utterances of the melodies of the Samaveda.

ॐ सोम्यायै नमः ९१०

Om somyāyai namaḥ

910. Salutations to Her who is worthy of being worshipped with the Soma sacrifice; who has Paramasiva for Her body (from Sa + Uma = Soma; one who is always with Uma, that is Paramasiva); who is always pleasing and serene (when the variant reading 'Saumya' as given in the text is chosen).

ॐ सदाशिवकुटुम्बिन्यै नमः ९११

Om sadāśiva-kuṭumbinyai namaḥ

911. Salutations to Her who is the consort of Sadasiva, and the mother of His family having the forms Syaamala, Suddhavidya, Asvaarudha, and the rest.

ॐ सव्यापसव्यमार्गस्थायै नमः ९१२

Om savyā'pasavya-mārgasthāyai namaḥ

912. Salutations to Her who is present in the Dakshina (Right) and Vama (Left) divisions of worship in order to uphold, protect and govern the world by strengthening Her worshippers in the performance of their duties.

[Names 912 and 923 are almost identical in import though different in letters. Savya and Dakshina denote right; Apasavya, Adakshina and Vaama signify left. Right and left are here meant to denote two ways of seeking (Marga) the Divine Mother. The worshippers of the Divine Mother come

under these two main divisions. The right denomination is called also Samayin and the left, Kaula: The beliefs and practices of the first are known as Samayaachaara or Dakshinaachaara and those of the second, as Kaulaachaara or Vaamaachaara. Some call these in English as right-hand-way and left-hand-way respectively, importing the tone underlying the English usage. For most of us, the righthand is the more reliable and the better one; even the holier of the two, for we worship God and eat with it. In English usage a 'left-handed complement' is clumsy and insincere. Metaphorically the left one is of less or no validity. The superiority of the right over the left is meant and expressed in usage. Unfortunately the left-hand-way succumbed to corrupt influences. Obscure and cruel rituals under cover of occult mysticism brought it to ill repute in many parts of the country. The dark side of it eclipsed even the great truths hidden in it; but it is of practical value to Yogis and genuine worshippers.

The following are some of the doctrinal differences between the 'Right' and 'Left' denominations: R. accepts the absolute equality or Saamarasya of Siva and Sakti. L. believes that Sakti is predominant and Siva is involved in Sakti as represented by the figure of Siva lying under the feet of Sakti. For R. Sahasraara is the goal of the aspirant practising Yoga for the awakening of the Kundalini. L. believes that the Power of Kundalini, after reaching the Sahasraara and giving the experience of bliss to the aspirant, returns to Mulaadhaara and rests there. So they worship Sakti in Mulaadhaara and Svaadhishthaana. R. worships the Kundalini only in the Sahasraara. R. has Dakshinamurti as the Rishi, while L. considers Bhairava as their Rishi. Kamesvara and Kamesvari

are the Devatas of R, while Anandabhairava and Anandabhairavi are the Deities of the L. R. is based on the Subhaagamas, L. on Tantras only. The external worship of R. is based on Kalpasutras and that of L. is sourced in the Tantras. These differences led to greater divergences among these two divisions as time passed. It may be briefly said that adherents to the first are born into it and to the second proselytized.

In spite of the fact that the L. denomination, in its development, passed into a dark phase of certain revolting beliefs and practices, originally both the ways were equally valid modes of worship as we find hinted in this hymn. Terms conveying the technical significance of Kaulaachaara are embedded in names 91, 93, 95, 276, 331, 441, 777, 898, 899 and 925. The prevailing tone of the whole of this mystic hymn is that of Dakshinaachaara which is specially mentioned in names 97, 98 and 792. That this Stotra is opposed to the dark implications that led to the degeneration of the Kaula sect is clear from the high ethical tone and deep moral intent pregnant in names 153, 157, 166, 167, 193-5, 214, 288, 356, 543, 959 and the like. It is significant that Bhaskararaya gives many alternate explanations as his wont, and draws the distinction between the Right and Left path in a different manner as corroborated by the *Kalikapurana*. This is the upshot of it.

A religious Hindu has the faith that he is born with a debt to Gods, sages and departed ancestors. Sruti and Smriti prescribe for him acts of worship according to his circumstance of birth and stages of life, performance of which sets him free from the said obligations and also brings about a condition of religious merit. Libations are made

to principal or subsidiary deities in the enjoined acts of worship, whether they have their origin in the Sruti or the Smriti. Recitation of the name of and meditation on the Devata precede the actual offerings made in these religious acts. In such a context, the followers of the Kaulaachaara use the name and form of their own deity Tripurabhairavi or the like, and make the traditional Vedic deity adjectival to their own chosen Ideal which is deemed also sufficient as a substitute. Since the oblations are made to the Deity to which the Kaula is devoted to, and not to those prescribed by the Vedic injunctions, he is a defaulter in his duties to the Devas, Rishis and Pitris. The followers of the Samayaachaara perform their own chosen acts of worship of the Divine Mother without in anyway being defaulters in the Vedic conduct. The followers of L. denomination believe that all oblations made to others, too, finally reach their own main Deity of worship, as they are all subsidiary, and as such, the worshippers are not defaulters. According to *Kalikapurana* their release from Samsara is delayed because of their failure to pay off the spiritual debt to the agencies mentioned. Further, the practices followed by the L. denomination are arduous and complicated and the followers are therefore liable to ruinous fall incidental to errors in their performance. Yet it has a great attraction for common people avid for wealth, sex and domination, profusely promised in their cryptic texts. The Purana mentioned above states that Mahamaya, Sarada and Parvati should be worshipped only in the Right way, else the worshipper courts his ruin. The Tripurabhairavi on the other hand is to be worshipped only in the Left way; and Kamesvari, Sivaduti, Baalaa and the rest in any way chosen. Seekers who are eager for Rel-

ease from Samsara, without delay, choose the R. way and those who do not mind any delay in that matter and are eager for gratification of desires seek the L. way. But the Divine Mother is worshipped by either though the first is higher.]

ॐ सर्वापद्विनिवारिण्यै नमः ९१३

Om sarvāpad-vinivāriṇyai namaḥ

913. Salutations to Her who effectively wards off all the dangers, misfortunes and calamities of all Her devotees, whether they be holy men renouncing the world, house-holders bound by duties of their station, recluses absorbed in their quest, celibate students engaged in austerity and learning, or anyone else who takes refuge at Her feet, repeating Her names and calling on Her, with self-control and kindness, without arrogance and envy, and keeping religious vows according to their capacity and understanding.

ॐ स्वस्थायै नमः ९१४

Om svasthāyai namaḥ

914. Salutations to Her who is always self-possessed, self-dependent and self-supported.

ॐ स्वभावमधुरायै नमः ९१५

Om svabhāva-madhurāyai namaḥ

915. Salutations to Her who is highly agreeable by nature, who inspires affection unconditioned by any

requirement, and who resides as Minakshi in the Shrine of Madhura called Halasya.

ॐ धीरायै नमः ९१६

Om dhīrāyai namaḥ

916. Salutations to Her who is the most intelligent and enlightened; and who is also the giver of intelligence and knowledge, along with courage and steadiness, to Her devotees to realize their oneness with Her in reality.

ॐ धीरसमर्चितायै नमः ९१७

Om dhīra-samarcitāyai namaḥ

917. Salutations to Her who is worshipped by the strong, wise and deeply learned, with perfect care and completeness.

ॐ चैतन्यार्घ्यसमाराध्यायै नमः ९१८

Om caitanyā'rghya-samārādhyāyai namaḥ

918. Salutations to Her who is thoroughly worshipped by offering to Her as an oblation one's own Self which is not different from Consciousness, through pure contemplation backed up by nothing (Niraalambanayoga or Niraadhaarapuja) in which the cognizer, cognition and the cognized are merged in the Self; or who is fittingly worshipped by the realized experience of ones' own Self as not different from the Most High-the Divine Mother. (Here chaitanya = Self; and Arghya = realization.)

ॐ चैतन्यकुसुमप्रियायै नमः ९१९

Om caitanya-kusuma-priyāyai namaḥ

919. Salutations to Her to whom the blossom of Consciousness, promising the highest fruit, is very dear.

[In the mental worship of the Deity, practised inwardly as a representation of external worship, eight flowers are offered. They are Ahimsa pushpa, Indriyanigrahapushpa, Kshaantipushpa, Dayaapushpa, Jnanapushpa, Tapahpushpa, Satyapushpa and Bhaavapushpa. The fifth among these is Chaitanya-kusuma mentioned in this name. These metaphorical flowers stand for ethical values: Non-injury, sense-control, endurance, compassion, Self-knowledge, austerity, truthfulness and loving adoration of the Divine.]

ॐ सदोदितायै नमः ९२०

Om sadoditāyai namaḥ

920. Salutations to Her who is risen at all times and never set, being self-luminous, and who also fully shines in the minds of the good.

ॐ सदातुष्टायै नमः ९२१

Om sadā-tuṣṭāyai namaḥ

921. Salutations to Her who is always satisfied because she is unlimited, and also pleased with the noble minds mentioned in 920.

ॐ तरुणादित्यपाटलायै नमः ९२२

Om taruṇā'ditya-pāṭalāyai namaḥ

922. Salutations to Her who is whitish red in complexion like the youthful sun.

[In this Stotra and in other places the complexion of the Divine Mother is variously portrayed in words. She is yellow (507) light red (476) ruby red (248) of the colour of steady lightning (107) black (486) white (635) and so forth. We are to remember that there is no contradiction here, for the Divine Mother is Niraakaara (137) and Sarvavarnopasobhitaa (529). They depend on the contemplative forms and the statements of their visualization given in authoritative teachings. When Mukti is the goal of the worshipper, the Deity meditated upon is conceived as shining white in complexion; to attract and subdue somebody, the deity is imagined as red, to acquire wealth, in golden colour, for destroying the enemy, as black, and so forth. In Reality the Divine Mother is nothing but the Light of Consciousness.]

ॐ दक्षिणादक्षिणाराध्यायै नमः ९२३

Om dakṣiṇā'dakṣiṇā'rādhyāyai namaḥ

923. Salutations to Her who is worshipped by the traditional (Dakshina) and differing (Vaama) modes of worship; or worshipped by the proficient and the inefficient (Vide note on 912).

ॐ दरस्मेरमुखाम्बुजायै नमः ९२४

Om dara-smera-mukhāmbujāyai namaḥ

924. Salutations to Her whose gladdening face is in a slight smile at all times, which does not fade even

in circumstances that throw others into fluttering fear, such as the occasional dissolution of the universe.

ॐ कौलिनीकेवलायै नमः ९२५

Om kaulinī-kevalāyai namaḥ

925. Salutations to Her who is associated with the worship of the Kaulas, by virtue of whom women following Kaula form of worship become endowed with knowledge, and so call Her Kaulini; who is without attributes and has the knowledge of Paramasiva. (Here Kevala means 'knowledge' and apparently the two words Kaulini and Kevala are taken as one compound word in order to get round the literal repetition of the name Kaulini, already occurred earlier in 94).

ॐ अनर्घ्यकैवल्यपददायिन्यै नमः ९२६

Om anarghya-kaivalya-pada-dāyinyai namaḥ

926. Salutations to Her who confers upon worthy aspirants Kaivalya-mukti, or complete release and aloofness from Samsara, which is infinite and invaluable.

ॐ स्तोत्रप्रियायै नमः ९२७

Om stotra-priyāyai namaḥ

927. Salutations to Her to whom hymnody gives great pleasure and who highly likes it (cf. 64, 84, 928).

[Singing and composition of songs in praise of God is called hymnody. This purifies the devotee and pleases the devoted-to. Hymns transmitted by successive generations

of worshippers reveal that the subject of these compositions broadly fall under these six heads: (1) Obeisance (2) invocation of blessings (3) formulation of scriptural conclusions (4) narration of divine heroism (5) expounding God's glory and power and (6) putting in words the desires of the devotee in the form of petitions—Namaskara, Aasis, Siddhantokti, Paraakrama, Vibhuti, Praarthanaa. In names 627, 448, 735. 76, 625 and 692 these types are illustrated. Unlike the classical devotional lyrics which confirm to this pattern, the Vedic hymns are mostly descriptive.]

ॐ स्तुतिमत्यै नमः ९२८

Om stuti-matyai namaḥ

928. Salutations to the most adorable person who possesses the best hymns of praise, for they have Her as their theme (cf. 474).

ॐ श्रुतिसंस्तुतवैभवायै नमः ९२९

Om śruti-saṁstuta-vaibhavayai namaḥ

929. Salutations to Her whose greatness and power are known through the Vedas, and who has the grouped forms of Santi, Vidya, Pratishtha and Nivritti ('Sruti' here stands for 'number four' and 'Vaibhava,' for 'Vyuha' grouped form, in the second meaning).

ॐ मनस्विन्यै नमः ९३०

Om manasvinyai namaḥ

930. Salutations to Her who is of an independent mind, magnanimous, wise, steady and determined.

ॐ मानवत्यै नमः ९३१

Om mānavatyai namaḥ

931. Salutations to Her who has a mind conscious of its dignity, has regard for others, and has authority, confidence and measure.

ॐ महेश्यै नमः ९३२

Om maheśyai namaḥ

932. Salutations to Mahesi who is called so because She is born of the Highest Divinity (that is, Pure Consciousness.) She is the consort of Mahesvara and She is honoured by the great.

ॐ मङ्गलाकृत्यै नमः ९३३

Om maṅgalā'kṛtyai namaḥ

933. Salutations to Her who is the embodiment of auspiciousness and felicity.

ॐ विश्वमात्रे नमः ९३४

Om viśva-mātre namaḥ

934. Salutations to Her who is the mother of the entire universe as well as the mother of Vishnu.

ॐ जगद्धात्र्यै नमः ९३५

Om jagad-dhātryai namaḥ

935. Salutations to Her who keeps the world in right condition supporting and protecting it, and nursing it like a foster mother.

ॐ विशालाक्ष्यै नमः ९३६

Om viśālākṣyai namaḥ

936. Salutations to Her who has broad eyes and who is worshipped at Benares under this name.

ॐ विरागिण्यै नमः ९३७

Om virāgiṇyai namaḥ

937. Salutations to Her who is indifferent to all objects and has no attachment to anything.

ॐ प्रगल्भायै नमः ९३८

Om pragalbhāyai namaḥ

938. Salutations to Her who is confident, courageous and energetic in Her work.

ॐ परमोदारायै नमः ९३९

Om paramo'dārāyai namaḥ

939. Salutations to Her who spreads bliss and felicity to the maximum extent and duration (cf. 63).

ॐ परामोदायै नमः ९४०

Om parā'modāyai namaḥ

940. Salutations to Her who is the seat of the most excellent fragrance, suggesting sanctifying renown, or whose joy is unexcelled.

ॐ मनोमय्यै नमः ९४१

Om manomayyai namaḥ

941. Salutations to Her who is the mind (Spanda or exertion of willing) one with Paramasiva, the ether of Pure Consciousness; or who is the instrument by which She is cognized, namely, the purified mind that has become one with Her as its content.

ॐ व्योमकेश्यै नमः ९४२

Om vyoma-keśyai namaḥ

942. Salutations to Her who has for Her lock of hair the sky in Her universal form; or who is the consort of Siva who has also the same universal form.

ॐ विमानस्थायै नमः ९४३

Om vimānasthāyai namaḥ

943. Salutations to Her who is seated in the heavenly car moving through the sky and one with the gods who thus go about; who is very much concerned with Her devotees; who is the Absolute Reality beyond all modes of cognition; or who is the subject of valid teaching contained in the Puranas, Nyaya, Mimamsa and the rest.

ॐ वज्रिण्यै नमः ९४४

Om vajriṇyai namaḥ

944. Salutations to Her who has assumed the form of the wife of Indra and who wields the thunderbolt as one of Her weapons.

ॐ वामकेश्वर्यै नमः ९४५

Om vāmakeśvaryai namaḥ

945. Salutations to Her who is taught in the *Vamakesvaratantra* and is the goddess worshipped by the followers of Vaamaachaara; and who considers the said Tantra as authoritative.

ॐ पञ्चयज्ञप्रियायै नमः ९४६

Om pañca-yajña-priyāyai namaḥ

946. Salutations to Her who is pleased by the five daily acts of piety enjoined on the house-holder by the Vedas: oblation to gods in fire, teaching of the scripture to celibate students as well as the study of one's own portion of the Veda, food offering to creatures, libations to departed ancestors and hospitality to unknown guests; or who is pleased with the major Vedic sacrifices: Agnihotra, Darsapurnamasa, Chaturmaasya, Pasu and Soma.

ॐ पञ्चप्रेतमञ्चाधिशायिन्यै नमः ९४७

Om pañca-preta-mañcā'dhi-sāyinyai namaḥ

947. Salutations to Her who rests upon a couch supported by five lifeless beings.

[This name is in sense identical with 58 and 249. That the Divine Mother is not different from Brahma, Vishnu Rudra, Isvara, and Sadasiva was stated in 250, for their Saktis Vaama, Jyeshtha, Raudri, Maya and Para are not different from Herself.]

ॐ पञ्चम्यै नमः ९४८

Om pañcamyai namaḥ

948. Salutations to Her who is the Consort of the fifth, namely Sadasiva, mentioned above; or who is in the form of Dandanatha or Varahi the fifth of the Maatrigana or the fifth factor taught in the Panchaagni-vidya of the Upanishads.

ॐ पञ्चभूतेश्यै नमः ९४९

Om pañca-bhuteśyai namaḥ

949. Salutations to Her who gives existence to and rules the five primordial elements earth, water, fire, air and ether, by Herself becoming five-fold; who is not different from Srimahavishnu wearing the necklace Vaijayanti which is the total of all that is formed out of the five elements, as it is strung with coral, ruby, emerald, sapphire and diamond, standing for the five elements.

ॐ पञ्चसङ्ख्योपचारिण्यै नमः ९५०

Om pañca-saṅkhyo'pacāriṇyai namaḥ

950. Salutations to Her who is worshipped by the least number of offerings: sandal, flower, incense, light and food, only five in number, considered as tokens of reverence and divine hospitality.

ॐ शाश्वत्यै नमः ९५१

Om sāśvatyai namaḥ

951. Salutations to Her who is eternal and repeatedly worshipped by Her devotees.

ॐ शाश्वतैश्वर्यायै नमः ९५२

Om śāśvatai'śvaryāyai namaḥ

952. Salutations to Her whose dominion exists everywhere and at all times, without cessation or suspense.

ॐ शर्मदायै नमः ९५३

Om śarmadāyai namaḥ

953. Salutations to Her who gives constantly happiness and bliss to creatures

ॐ शम्भुमोहिन्यै नमः ९५४

Om śambhu-mohinyai namaḥ

954. Salutations to the Consort of Sambhu, meaning, the source of all that is auspicious and favourable to beings; who affects Him with strong emotion, although He is the paragon of self-control.

ॐ धरायै नमः ९५५

Om dharāyai namaḥ

955. Salutations to Her who is the support of everything in the form of the earth and who is also the letter La denoting that Mystic Sound standing for the earth.

ॐ धरसुतायै नमः ९५६

Om dhara-sutāyai namaḥ

956. Salutations to Her who is the daughter of Himavan the King of the mountains.

ॐ धन्यायै नमः ९५७

Om dhanyāyai namaḥ

957. Salutations to Her who has accomplished all Her objects and so wants nothing; who confers wealth to seekers; who possesses all the wealth; for others who are wealthy became so through Her power only; and who inspires the state of mind called Dhanya (lucky) at the time of a person's departure from life.

[The *Bhavishyottara-purana* has a reference to this effect: Aarta (distressed) Raudra (fierce) Dhanya (lucky) and Sukla (clean) are the four types of mental states found in a moribund person. The first type is characterised by passionate thoughts about dominion, enjoyment and the means for them, namely women, scents, flowers, ornaments, gems, clothes, luxurious beds, seats and other articles. The second type is filled with thoughts of controlling passions by burning onself, flagellation, self-torture, beating the limbs on hard surface, self-confinement and mutilation without pity on oneself—these very thoughts indicate their failure. The third type (referred to as 'Dhanya' in the name here) is a state described thus: the mind is eager to enquire into holy aphorisms, is intent on practising Brahmacharya and follows purifying religious observances, is always reflecting about the

cause of birth and release from Samsara, and also constantly strives to control the mind and senses, as well as to cultivate compassion for living beings. The last type of departing souls fix their minds on the supreme Truth and they are filled with practical ideas of Yoga. The text quoted concludes by stating that for the type one, death brings about future rebirth as birds and beasts; for type two, a much more fallen state; for type three birth as a god; and for type four, release from Samsara.]

ॐ धर्मिण्यै नमः ९५८

Om dharmiṇyai namaḥ

958. Salutations to Her who is naturally righteous; or who possesses attributes like eternality, experience of blessedness and the like.

ॐ धर्मवर्धिन्यै नमः ९५९

Om dharma-vardhinyai namaḥ

959. Salutations to Her who augments in Her devotees acts of Dharma—religious merit, self-control, purity, favourable disposition and loving devotion to Her.

ॐ लोकातीतायै नमः ९६०

Om lokā'tītāyai namaḥ

960. Salutations to Her who is world-transcending and not attainable to common men.

ॐ गुणातीतायै नमः ९६१

Om guṇā'tītāyai namaḥ

961. Salutations to Her who is beyond Sattva, Rajas and Tamas, being the Absolute Reality beyond all modifications.

ॐ सर्वातीतायै नमः ९६२

Om sarvā'tītāyai namaḥ

962. Salutations to Her who is above the manifested universe, every part of it, and so ineffable.

ॐ शमात्मिकायै नमः ९६३

Om śamā'tmikāyai namaḥ

963. Salutations to Her whose essence is Bliss, whose natural state is the serenity and peace following the annulment of the transcient universe by Self-realization.

ॐ बन्धूककुसुमप्रख्यायै नमः ९६४

Om bandhūka-kusuma-prakhyāyai namaḥ

964. Salutations to Her whose complexion is like that of the red flower of the Bandhujiva tree.

ॐ बालायै नमः ९६५

Om bālāyai namaḥ

965. Salutations to Baalaa, the Supreme Deity, as the playful girl, being engaged in the cosmic play like a girl child — Baalaa is the daughter fondly cherished by Lalitambika, exactly similar to Her in form, always only nine years of age, never leaves Her proximity, a mine of all learning and wisdom, worshipped by the

entire circle of Powers; and so Her worship pleases Lalitambika and brings Her grace (see 74. Note).

ॐ लीलाविनोदिन्यै नमः ९६६

Om līlā-vinodinyai namaḥ

966. Salutations to Her who amuses Herself by the creation, protection and dissolution of the universe in successive rounds; who is drawn to beings brought forth by Her as a fondling mother; who as Sarasvati was highly pleased with the austerities and devotions of Lilaa and granted her supreme knowledge by the strength of which she saved her husband Padma, the prince, too.

ॐ सुमङ्गल्यै नमः ९६७

Om sumaṅgalyai namaḥ

967. Salutations to Her who is the Supreme Good not different from the Highest Reality, who has no parting from Her spouse at any time, and who inspires actions and experiences that are always auspicious.

ॐ सुखकर्यै नमः ९६८

Om sukha-karyai namaḥ

968. Salutations to Her who brings to existence peace and blessedness.

ॐ सुवेषाढ्यायै नमः ९६९

Om suveṣāḍhyāyai namaḥ

969. Salutations to Her who is fittingly furnished with garments, ornaments, garlands and decorative jewellery.

ॐ सुवासिन्यै नमः ९७०

Om suvāsinyai namaḥ

970. Salutations to Her whose spouse is ever the same and never lost, being coeternal and coequal; and who is also revered in women who have not lost their husbands.

ॐ सुवासिन्यर्चनप्रीतायै नमः ९७१

Om suvāsiny'arcana-prītāyai namaḥ

971. Salutations to Her who is pleased by the worship offered to Her by women not separated from their spouses.

ॐ आशोभनायै नमः ९७२

Om āśobhanāyai namaḥ

972. Salutations to Her whose splendour beams around in all directions.

ॐ शुद्धमानसायै नमः ९७३

Om śuddha-mānasāyai namaḥ

973. Salutations to Her who is absolutely pure in mind.

ॐ बिन्दुतर्पणसन्तुष्टायै नमः ९७४

Om bindu-tarpaṇa-santuṣṭāyai namaḥ

974. Salutations to Her who is very much pleased by the offering of oblations of milk, clarified butter, honey and the rest in the Sarvaananda-chakra of the Sriyantra during worship by properly initiated worshippers.

ॐ पूर्वजायै नमः ९७५

Om pūrva-jāyai namaḥ

975. Salutations to Her who is the first-born as the will of the Supreme Reality, and who is also the Primordial Matter (Prakriti) in the state of balanced Sattva, Rajas and Tamas awaiting the imbalance of creation.

ॐ त्रिपुराम्बिकायै नमः ९७६

Om tripurāmbikāyai namaḥ

976. Salutations to Her who is not different from Tripuraambikaa worshipped in the eighth centre of the Srichakra.

[Mahatripurasundari (234) is worshipped as present in the ninth centre of the Srichakra, i. e. in the Bindu, Tripuraambikaa the serene Deity, called also Saantaa, though one in the total aspect, is threefold as Kamesvari, Vajresvari and Bhagamaalini; and She is worshipped in the eighth centre of the Srichakra. She is said to be the mother of the Powers: Vaamaa, Jyeshthaa and Raudri and the Female Powers of Brahmaa, Vishnu and Rudra, called Braahmi, Vaishnavi and Raudri. Other triads Jnaana, Icchaa, Kriyaa; Jagrat, Svapna, Sushupti, and the like, also proceed from Her.]

ॐ दशमुद्रासमाराध्यायै नमः ९७७

Om daśa-mudrā-samā'rādhyāyai namaḥ

977. Salutations to Her whose worship is properly completed with the ten mudras.

[Mudra literally means what gives joy and satisfaction to the Deity worshipped—mud+raa (=give). Here the word stands for certain signs and poses of the hand and fingers which the worshipper learns by instruction from his teacher and guide, and uses in specified contexts precisely and correctly. Imperfection or error in the process of forming the Mudra is said to be fraught with woe to the worshipper. Expressive motions of limbs please or displease us as much as our emotional or communicative speech. This is common experience. Mystic scriptures speak of ten important Mudras, the mode of their formation, the sacred sound symbols associated with them, their gross, subtle and transcendent meaning and the result achieved by their employment. While worshipping the Srimaataa in the Srichakra in a prescribed sequence, at the culmination of the act of worship proper to each Aavarana one particular Mudra is employed. The nine Aavaranas thus have nine Mudras called respectively, keeping the order from the outermost to the innermost Aavarana or circle, Sarvasamkshobhini, Draavana, Aakarshana, Vasya, Unmaadana, Mahaankusa, Khechari, Bija and Yoni. The last and tenth Mudra is called Trikhanda which is spoken of as the sum of all the nine gone earlier, and not different from Samvit--the Divine Mother who pervades the whole Srichakra always as Trikhanda, or Trikala—having three divisions. It must be noted that in the Vedic worship usually the right

hand alone is employed principally. But in the display of the Tantric Mudras both the hands are called to service to take equal part in the process. The five fingers are supposed to represent the five elements. The right half of the body stands for Prakaasa and the left, for Vimarsa—in other words Siva and Sakti. Thus each Mudra demanding the operation of the hands, jointly, mutually and simultaneously, indicates the harmonious unity of the dual Divine Principle responsible for the Universe in all its phases, and the doctrine of Saamarasya central to the discipline.]

ॐ त्रिपुराश्रीवशंकर्यै नमः ९७८

Om tripurāśrī-vaśaṅkaryai namaḥ

978. Salutations to Her who is attended on by Tripuraasri, the governing deity of the fifth division (Sarvaarthasaadhaka-Chakra) of the Sriyantra; and who keeps also this great strength-giving goddess as Her dependent.

ॐ ज्ञानमुद्रायै नमः ९७९

Om jñāna-mudrāyai namaḥ

979. Salutations to Her who has the form of the Illumination sign giving the bliss of Divine Self-enlightenment.

[Jnana-mudra, Tarka-mudra or Chin mudra is the finger-pose associated with Dakshinaamurti, the Divine prototype of the Spiritual Guide and Director who imparts the knowledge of unity and releases from Samsaara. It is called Tarka-mudra because the import of the sign is inferred or guessed. Finger

language makes use of the first finger to point to oneself and the second to indicate what is in front at a distance. Jnana-mudra results from the contact of the tip of the thumb and the pointer of the right-hand when the other three fingers are released and the palm alone held erect at right angle to the arm. This pose is meant to suggest the unity of the inmost Self nearest to the speaker as pointed by the first finger, and the Divine essence underlying the universe, extending to the unimaginable boundary of space noted by the second finger affirming that they are in reality one. Intelligence or Chit alone is the perfection or Plenum of Infinity, without division and duality—hence called Chinmudra.]

ॐ ज्ञानगम्यायै नमः ९८०

Om jñāna-gamyāyai namaḥ

980. Salutations to Her who is realized with great effort, and only by the knowledge of non-duality, in Her partless, unconditioned, infinite, absolute aspect.

ॐ ज्ञानज्ञेयस्वरूपिण्यै नमः ९८१

Om jñāna-jñeya-svarūpiṇyai namaḥ

981. Salutations to Her who is formed into the subject as well as the object, the cognizer and what is cognized, the sentient and the insentient—Saakshi-Saakshya, Graahaka-graahya, Chetana-Jada.

ॐ योनिमुद्रायै नमः ९८२

Om yoni-mudrāyai namaḥ

982. Salutations to Her who is not different from Yoni-mudra, the most important finger-pose mentioned in 977.

ॐ त्रिखण्डेश्यै नमः ९८३

Om trikhaṇḍe'śyai namaḥ

983. Salutations to Her who is the ruling deity of the tenth Mudra enumerated in 977 and called also as Mahayoni-mudra; or who is the governing deity of the three divisions of the regions of Brahmarandhra, Manipura and Mulaadhara where the Moon, Sun and Fire are present according to Srividya (cf. 592—597).

ॐ त्रिगुणायै नमः ९८४

Om triguṇāyai namaḥ

984. Salutations to Her who has the three modes Sattva, Rajas and Tamas and by virtue of which she as Yogesvari shapes created beings and dissolves them in diverse ways.

ॐ अम्बायै नमः ९८५

Om ambāyai namaḥ

985. Salutations to Amba, the mother of every being born, and the creatress of Sattva, Rajas and Tamas from which the Universe came to existence—Motherhood meditated upon by rule, viewing it as the source of all light, all the deities and all powers, and as the source of the whole universe is spoken of as the

power of life in the Mantras; Mantravirya is proportionate to the 'life' infused into it by such meditation.

ॐ त्रिकोणगायै नमः ९८६

Om trikoṇagāyai namaḥ

986. Salutations to Her who is present in the central triangle of the Sriyantra, where the inmost point represents Paramasiva—the central triangle and the Bindu in it are inseparable indicating Siva-Sakti identity.

ॐ अनघायै नमः ९८७

Om anaghāyai namaḥ

987. Salutations to Her who is devoid of craving, distress and demerit and therefore naturally sanctifying and holy.

ॐ अद्भुतचारित्रायै नमः ९८८

Om adbhuta-cāritrāyai namaḥ

988. Salutations to Her whose acts, such as slaying Bhandasura and reviving the god of love, are marvellous and supernatural.

ॐ वाञ्छितार्थप्रदायिन्यै नमः ९८९

Om vañchitā'rtha-pradāyinyai namaḥ

989. Salutations to Her who always makes Her devotees recipients of the good they pray for, in the best manner and measure.

ॐ अभ्यासातिशयज्ञातायै नमः ९९०

Om abhyāsā'tiśaya-jnātāyai namaḥ

990. Salutations to Her who is realized only through an increasing degree of excellence in the continued practice of necessary discipline, unwavering reflection on the oneness of Brahman and Atman, meditation on the Reality with unbroken devotion, and the rest.

ॐ षडध्वातीतरूपिण्यै नमः ९९१

Om ṣaḍadhvātī'ta-rūpiṇyai namaḥ

991. Salutations to Her, the Highest Reality beyond the six paths of devotion designated as Varna, Pada, Mantra, Kalaa, Tattva and Bhuvana; or who is attained at the termination of six disciplines followed by the worshippers of Siva, Vishnu, Durga, Surya, Ganapati and Indusambhava—the last one means the Jain form of worship.

[Adhvaa means road, but here used in the Siva-Sakti dialectic sense. The fiftyone letters of the Varnamaalaa constitute the Varnaadhvaa. Words composed out of them make the Padaadhvaa. Seven crores of Mantras come under Mantraadhvaa. These three refer to the Vimarsa aspect. Kalaadhvaa has six sub-divisions: Nivritti, Pratishtha, Vidya, saanti and Saantyatita. The thirty six Tattvas are the factors in Tattvaadhvaa. The Bhuvanas are called also Puras. They are the Bhuvanaadhvaa. These three, Kalaa, Tattva and Bhuvana, belong to the Prakaasa aspect. The Divine Mother being the unity of Prakaasa-Vimarsa or the identity of Siva-Sakti,

is beyond the parts that these Adhvas denote. The Saakta doctrinists hold that one becomes a worshipper of Srividya after having made himself qualified for it by having worshipped Siva, Vishnu, Durga, Surya, Ganapati and the Jain deity Indusambhava, in their earlier lives by their appropriate Mantras as corroborated by the *Kularnava--tantra*.]

ॐ अव्याजकरुणामूर्तये नमः ९९२

Om avyāja-karuṇā-mūrtaye namaḥ

992. Salutations to Her who is an embodiment of artless compassion; for She waits for not even a pretext or semblance on the part of Her devotee, to act in his favour.

ॐ अज्ञानध्वान्तदीपिकायै नमः ९९३

Om ajñāna-dhvānta-dīpikāyai namaḥ

993. Salutations to Her who acts, wherever there is the gloom of innate ignorance, just as a powerful lamp in deep darkness.

ॐ आबालगोपविदितायै नमः ९९४

Om ābāla-gopa-viditāyai namaḥ

994. Salutations to the Divine Mother with whom even an unlearnt shepherd boy is acquainted, for he, too, refers to Her whenever he utters 'I'—for the substrate of 'I' is the Self that is the Divine Mother Herself.

ॐ सर्वानुल्लङ्घ्यशासनायै नमः ९९५

Om sarvā'nullaṅghya-śāsanāyai namaḥ

995. Salutations to Her whose commands none dares to transgress, as She is the bearer, provider, protector and support of all.

ॐ श्रीचक्रराजनिलयायै नमः ९९६

Om śrīcakra-rāja-nilayāyai namaḥ

996. Salutations to Her who as the Siva-Sakti Divine Reality abides in the worshipful Sriyantra as life in the body—Srichakra, Sriyantra and Chakraraja all mean the same object of worship, the mystic diagram of Bindu and nine triangles with the outer frames, identified with the Deity worshipped in it (cf. 245).

ॐ श्रीमत्त्रिपुरसुन्दर्यै नमः ९९७

Om śrīmat-tripura-sundaryai namaḥ

997. Salutations to the most venerable Tripurasundari, the consort of Parmasiva, in whom the forms of Brahma, Vishnu and Siva are the three divisions.

[The *Kaalikaapurana* has this narration: Sakti willed and Siva became triune. The upper part of His body became endowed with five faces and four hands and having the complexion of the filaments of the lotus flower. This was Brahma. The middle part of His body took to a form with one face and four hands, wielding in them conch, discus, club and lotus, and having sky-blue complexion. This was Vishnu. The bottom part of Siva's body again assumed a form with five faces, four hands and having the complexion of sparkling crystal. This was Chandrasekhara. This triune form of Paramasiva is called Tripura in this context; and His consort is Tripurasundari.]

ॐ श्रीशिवायै नमः ९९८

Om śrī-śivāyai namaḥ

998. Salutations to Her who is the most worshipful Sivaa (cf. 53).

[According to the doctrine underlying Srividya essentially dealt with in this hymn, Srimat-Tripurasundari is not only the consort of Paramasiva, but Paramasiva Himself. So all characteristics, descriptions, qualifications, excellences and acts applicable to Paramasiva are directed to Herself also. This transcendental non-dualism, implied by one and the same vocable is formed into Siva, Sivam and Sivaa. As a matter of grammatical gender to fit into different syntactical contexts, it stresses that there is but one and one alone at the base.]

ॐ शिवशक्त्यैक्यरूपिण्यै नमः ९९९

Om śiva-śakty'aikya-rūpiṇyai namaḥ

999. Salutations to Her who is not different from the Unity of Siva and Sakti always equal and identical.

[Name 998 states that the Divine Mother is Siva Himself though the word is in the feminine form, when it is applied to Herself. This should not lead one to the conclusion that Sakta (Power-holder) alone is real and Sakti (Power) has no reality. Capacity is as real as the possessor of capacity. Who would think of fire and its power of burning to be mutually exclusive even for a moment? We use two words 'fire' and its 'capacity' only to express a difference that is purely conceptive. Butter is present in every drop of milk; oil is present in every bit of the oil seed; Sakti is similarly

present in Siva always and everywhere. Consciousness or Chiti and its vibrations (Spanda) are inseparable and the two are one only. Being His will, Sakti is ever in Him, one with Him. They are absolutely non-different; and what is not different is always that itself. This name affirms again that the Divine Reality is not just Siva only nor Sakti merely as held by other sub-sects; but It is the Saamarasya (mutual equality and inseparable blend) of either into a unity. Naturally therefore where the one is worshipped the other too is worshipped. The harmonious unity of Siva-Sakti agreeing in all details is the same as Lalitambikaa though viewed differently for different purposes.

Name 996 is about Srichakra. This Yantra or Mystic figure drawn on prescribed material is made up of four upward pointing triangles called Sivachakras and five downward pointing triangles named Saktichakras described one overlaying the other in an inseparable relation. A duly consecrated divine image is worshipped as the Deity himself by devotees and as a seat where the Lord is eternally present; so the Sriyantra, too, is worshipped as Siva-Sakti veritably present in it. The innermost triangle is the abode of Sakti and the Bindu in it, that of Siva. The present name expresses that the Bindu-Trikona or Siva-Sakti can never be disunited or separated.

Yoga teachings reveal that a person breaths 26,600 times each day. Inward watching of it is a potent spiritual practice; the incoming and outgoing of each breath will then be instinct and clear to the subject. Inhalation and exhalation can be easily associated with the two syllables of the Hamsamantra Distractions will yield to concentration and

breath become regularized and ultimately the sounds of the Mantra become fully in accord with the breath. That state is called Ajapa-Japa, or holy recitation that is no recitation, being effortless. Inhalation is done by mentally grasping the first syllable 'Saa' or 'So' and exhalation follows with Ham. In this Mantra 'Saa' stands for Sakti and Ha stands for Siva; or Saanta and Bija. The name under discussion indicates that this great Hamsamantra is the union of Siva and Sakti.

It is said that Siva has five Saktis: Dhumaavati, Bhaasvati, Spanda, Vibhvi and Hlaada —the first obscures, the second manifests, the third agitates, the fourth spreads out, and the fifth nourishes. The five elements function through these five Saktis of Siva: Earth by Dhumaavati, Water by Hlaada, Fire by Bhaasvati, Wind by Spanda and Ether by Vibhvi. The present name tells us that the Divine Mother is the unity of all the five Saktis mentioned here.]

ॐ ललिताम्बिकायै नमः १०००

Om lalitāmbikāyai namaḥ

1000. Salutations to Her who is Lalitaa and Ambikaa.

[The Divine Mother is called Lalitaa because She manifests and re-absorbs the universe into Herself during her fivefold work of Srishti, Sthiti, Samhaara, Tirodhaana and Anugraha, easily as a sport-play without descending from Her transcendent Divine nature; and She is called Ambikaa because She is the mother of every being (Vide 285 and 620). According to the *Ahirbudhnya-samhita*, Mantras have three

ascending degrees of meaning called Sthula (etymological) Sukshma (conventional) and Para (transcendent or mystical). The first, here. is Lalitaa having the universe for Her body, the second, Samvitsvarupini (Consciousness that is Power) and the third, the Supreme ever-luminous unmanifested condition as Brahman. Words directly apply only to the first, and from that view point, the term Lalitaa means all that delights the mind: brilliance, unfoldment, sweetness, profundity, firmness, energy, tenderness and fascinating beauty.

The Stotra gives exactly one thousand names: the first name is Srimaataa and the last one Lalitaambikaa, identically referring to the Supreme Divine Reality in the Upakrama (opening) and Upasamhaara (conclusion) with the same idea repeated in the middle in 256, 285, 295, 325, 397, 550, 619, 648, 843, 934, 935 and 985. In name 376 the first glimmering of Mother-hood is hinted and Lalitaa is variously depicted in all phases of power, splendour, fascination, compassion, grace and also as the source and substance of man and the Universe and the Most High transcending all.]

इति श्रीललितासहस्रनामावलिः सम्पूर्णा ॥

नाम-पद-सूची — Index to Names

In this Index, all the one-thousand names are included, together with the component elements that have a significance in understanding the religious and philosophical purport of the Stotra. A hyphen before shows that the entry is an internal component or the last element. The number refers always to the serial in the body of the book.